PAUMACARIYA

of

VIMALASŪRI

(Cantos 33-35)

Edited critically with an Introduction, complete translation into English and explanatory Notes.

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Dedicated to

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FOREWORD

1. The undersigned feels much pleasure in welcoming he present critical edition of a small selected portion of the great Jain Epic, Paumacaria. (Padmacarita, he *life of Rāma*). The *Jain Literature in Prākrit*, specially the extensive Āgama Literature in Ardha-nagādhi, was for many centuries a hidden treasure to ll excepting the Jain monks. A very valuable work, o doubt, was done by the publications of the Sacred Books of the East Series, the Agamodayasamiti, the 'aśovijayaji Jain Granthamāla, the *Jain Dharma* Prasārak Sabhā and the like; but the real impetus to the tudy of Jain Literature and philosophy was given by he introduction of Ardha-māgadhi as a Second Lan-uage in the University cources nearly twenty years ago. During the last twenty years, the number of students aking *Ardha-māgadhi as a Second Language for the* University Examinations is steadily on the increase; the Arts Colleges, one after another are undertaking the eaching of Ardha-māgadhi, and teachers and scholars re coming forward not only to bring out editions of nportant books, but to write original articles, essays nd criticisms on various topics of Jain *Religion* and Philosophy. It has, however, to be observed with re-ret that the original writings have not yet reached a fficiently high standard of originality and critical bservation, and many of the editions of old texts ve been nothing else but uncritically edited texts th *careless translations and unnecessarily long anno-*ions of not much worth.

2. The two sure indications of the development of e study of a particular branch of learning are (i) a bstantial increase in the number of students and olars and (ii) addition of valuable critical editions

and original articles and essays. There are possibly more than 300 graduates today with a knowledge of Ardha-māgadhi and the number of Ardha-māgadhi students at the several affiliated Colleges is well nigh above 1000. It is a matter of regret, however, that the University students prosecute the study of Ardha-māgadhi purely from a utilitarian viewpoint and almost all of them give up their Ardha-māgadhi studies after graduation. Although the number of scholars who have persisted in their Ardha-māgadhi studies after the completion of their University career, does not exceed a dozen today, the undersigned does not feel disappointed as he believes in the words of the Jain monk Haribhadrasūri who has remarked that even a single sincere religious devotee does more substantial service to religion than a number of perfunctory devotees. The number of sincere Jain scholars is bringing out day after day a lot of valuable information and raising many issues for discussion and debate.

3. The editors of the present edition have done their work in a thorough manner by consulting some rare manuscripts of the old epic and trying to give an authentic text. The important variants are properly discussed and attention of readers and critics is drawn to the points that have still remained doubtful. Every effort is made to give an accurate translation of the text and the notes are written in a critical manner. The undersigned earnestly desires that the work of the two editors is properly appreciated and encouragement is received by them in undertaking more works of the present type.

Poona,
12th June 1941.

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PREFACE

The University of Bombay has for the first time prescribed Cantos 33-35 of the Paumacariya of Vimalasūri for the students of Ardhamāgadhī reading for the F. Y. Arts Examination of 1942. As the list of Textbooks published by the University refers to Dr. Jacobi's editio princeps of the Paumacariya, we have adopted his text in the main in the present edition. We have, however, inserted in the text, modern marks of punctuation which, it is hoped, will make the text easily readable. We have, in addition, fully collated it with the three manuscripts available in the Bhandarkar Oriental Research Institute, Poona and have noted all the important *variants* therefrom in the foot-notes to the text. We thus can claim to have presented the students of Prakrit with the text of the portion prescribed, edited *critically* for the first time.

For the convenience of the students a complete English translation of the text has been placed just below the text. The translation has been made as literal as possible. The gist given in the beginning of each of the Cantos, it is hoped, will greatly facilitate a close understanding of the text. The introduction contains a brief account of the Jāin Rāmāyaṇas and discusses the date and style of Vimalasūri. The notes contain everything that a student of Prakrit and Jainism would require for a critical and intensive study of the text

It will be seen from the notes that we have adopted, as far as possible, a philological attitude towards the study of the Paumacariya which is a very valuable and old specimen of the Middle Indo-Aryan.

We are, indeed, greatly obliged to Prof. K. V. Abhyankar for kindly going through the manuscript of this edition and making valuable suggestions as well as for writing a Foreword to it. We can never thank enough our *Guru* Prof H. D. Velankar of the Wilson College, Bombay and our friends Dr. A. N. Upadhye and Dr A M. Ghatage of the Rajaram College, Kolhapur and Prof. K. R. Potdar of the Gujrat College, Ahmedabad for the sincere help they have given us in solving some of the knotty points in the text. Our heart-felt thanks are also due to Mr. P. K. Gode, the learned Curator of the Bhandarkar Oriental Research Institute, for having made available to us the Paumacariya Mss in the Govt. Manuscript Library at the Institute.

June 10th 1941 } R. D. L.
S. P. College, Poona. } N. A. G.

Though the colophon does not *mention* the *date* of this Ms it appears to be comparatively old.

Ms C

No. 1154 of 1891–95; *Leaves* 378; *Size* 11.5" × 5.4"; 11 lines to a page; about 41 letters to a line; Comparatively modern handmade paper; Devanāgarī characters; handwriting legible and clear.

Colophon: (?) The date of *this Ms* is संवत्· १८९२ पौष सु. २ चंद्रे *i e.*, 1835 A.D.

It will thus be seen that, of these Mss A is the oldest and C the latest, B coming somewhere between them. We cannot say what Mss Dr. Jacobi might have used for his *editio princeps*, though it certainly presents an older recension than that of A, B and C.

The Mss we have collated fall into two families: (1) A and C and (2) B. Ms C almost invariably agrees with A in simplifying the archaic case-endings and removing some of the obscurities presented by J Ms B, however, is interesting inasmuch as it manifests *an inflated recension, which fact may also be clear from* the ग्रथाग्रं of B (10600 as against that of A, 10500). Thus in the 3 cantos only in this edition, B adds 20 stanzas (10 each in cantos 33 and 35) and omits 2 (1 *each from* cantos 33 *and* 35). We have *given the* text of J in the main and noted below it all the variants from Mss A, B and C.

Paumacariya: a Purāṇa

The narrative literature of the Jains, like that of the Hindus is indeed very vast in extent and varied in scope. It can be generally divided into three broad catagories as follows:—

This means that a Purāṇa deals with five topics *viz.* (1) Creation, (2) secondary creation (or dissolution), (3) account of dynasties, (4) epochs between the Manus, and (5) the history of the various dynasties Vimalasuri, however, speaks of seven divisions or topics as constituting his Paumacariya *viz.*,

ठिइवससमुप्पत्ती पत्थाणरण लवकुसुप्पत्ती।
णिव्वाणमणेयभवा सत्तपुराणेऽत्थ अहिगारा॥ Pc. 1 32 i.e., (1) Origin of the Universe (ठिइ–समुप्पत्ति), (2) Origin of the various dynasties (वस–समुप्पत्ति), (3) Rāma's departure to the forest (पत्थाण), (4) War between Rāma and Rāvaṇa (रण), (5) Birth of Lava and Ankusa (i.e., Kuśa acc to the Hindus, लवंकुसुप्पत्ति), (6) The various existences (अणेयभवा) and (7) Emancipation from the worldly existence (निवाण्ण).

The Paumacariya of Vimalasuri is the oldest extant Jain Epic dealing with the story of Pauma (Padma *i.e.*, Rāma). In the main, it is modelled on the Rāmāyaṇa of Vālmiki. The aim of Vimalasuri, however, is not a slavish imitation, in all details, of his Hindu predicessor in the field, but his avowed intention is to present the story of Rāma in a realistic manner by removing the absurdities and improbabilities which were quite evident to him in the poem of Vālmiki.[1] A few salient changes effected by Vimalasuri in this regard may be noted as follows :—

"The killing of Rāvaṇa by Lakṣmaṇa who plays the part of the hero[2]; the nature of Rakṣasas[3] and Vānaras[4] who are represented as the various tribes of the Vidyādharas who derive their totemic names from the pictures upon their banners; the

1. Read Pc. II 105–118 and Pc III 8–13. 2. Pc. 73.24–34. 3. Pc. 43.14. 4. Pc. 6.86–89.

dropping of the golden-deer incident"[1]; the birth of Sītā in the natural way and ennobling of the characters of Kaikai and Rāvaṇa[2].

The Poem

The Paumacariya is divided into 118 cantos[3], the first thirtyfive of which are called *Uddesaas* (Uddeśakas) and the rest are called *Paxxas* (Parvans). It contains more than 9000 stanzas, chiefly in the *Āryā* metre (which is the real metre of Prakrit poetry) though the concluding stanzas of each canto are composed in a variety of metres such as *Sragdharā*, *Upajāti*, *Dodhaka* etc[4]. It is written in Jain-Māhārāstrī barring a few traits of Apabrams'a here and there.[5]

The Style of the Paumacariya

The main interest of the poet being narrative and religious, the style of the Paumacariya is dry and monotonous in many places. In the midst of his narration Vimalasūri is tempted to stop to dilate upon the various virtues of religious life, both ascetic and lay, the terrible results consequent upon sinful and irreligious behaviour, and details of Jain Cosmography and Mythology. The several Upākhyānas[6] also are introduced to impress upon

1. Dr A. M. Ghatge: "Narrative Literature in Jain-Māhārastrī" (ABORI. XVI. 1-2) 2. D. L. Narasimhachar "The Jama Rāmāyaṇas", IHQ. XV. 4 pp. 581-585. 3. The longest is the 8th with 286 stzs. and the shortest is the 60th with only 9 stzs. 4. Two other metrical curiosities are in Pc. 53. 79 which is a Dardaka with 84 syllbles in each line, and in Pc. 53. 107-114 in Cāmara. 5 e g. (1) uninflected forms in the accu., (2) the use of the participle कवण, (3) Loc. sing. (fem.) forms like मेज्जाहिं, (4) gerunds in एवि (5) Instr. Sing. termination ण, for the normal णा, n Prakrit (6) uninflected nom. plu mas. like चुय समाणा etc. 6. There are in all eleven उपाख्यानs in the Pc.

the reader the greatness and importance of Jainism and the advantages of following it faithfully. But these digressions, which to him must have appeared necessary, bound as he was by the convention of Jain narrative poetry, do not, however, detract from his greatness as a poet. For his style is marked by ease and dignity, fluency and simplicity and force and clarity.[1] He can hold the attention of the reader and catch his imagination as much by his narrative power as by his picturesque descriptions He is at his best while sermonizing as much as while describing the horrors of hell and the pleasures of heaven, the frightful scene at the cemetary and the charming scenery of the garden, the mountain and the river. Further, "his vocabulary is rich and many Des'i words are to be met with. The introduction of these words served the purpose of making the epic easy to understand for the common people, which was necessary for a work of religious and propagandistic nature. This popular nature of the work is also the cause of much grammatical anommly and the influence of the Apabhrams'a language."[2]

The Author and his Date

About the personality and time of Vimalasūri, the author of the Paumacariya, little more is known to us

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1. The Kuvalayamālā pays a good tribute to Vimala's language in the following verse —

    जारिसयं विमलक्को विमल को तारिसं लहइ अत्थ ।
    अमयमइयं च सरस सरस चिय पाइय जस्स ॥

2. Ghatge *op. cit.*

of 777 A. D. mentions that our Vimalasūri had also written in Prakrit another great Epic *viz.* Harivaṁsa. But unfortunately this work is no longer extant. At any rate, from the single work before us, we can, without hesitation, infer that Vimalasūri was a man of great learning, well-versed in Jain and Hindu Religion, Philosophy and Mythology, as well as such temporal sciences as those of Astrology, Omens, Dreams, and the like.

His Date

According to his own statement, Vimalasūri composed the Paumacariya in the 531st year A. V., *i.e.*, after the Nirvāṇa of Mahāvīra[1]. Three different dates are given for the year of Nirvāṇa of Mahāvīra. They are :—

(1) The traditional date *viz.* 527 B C.

(2) Dr. K. P. Jayaswal's date *viz.* 488 B.C.

(3) Dr. Jacobi's date *viz.* 467 B.C.

They naturally suggest three different dates of the composition of the Paumacariya viz. (1) 4 A.D. (2) 43 A.D. (3) 64 A D.

That is to say, if Vimalasūri's statement referred to above is to be accepted, we have to conclude that the Paumacariya was composed in the *first* century A.D., no matter whichever date we accept for the Nirvāṇa of Māhavīra Assuming that Vimala composed this Epic when he was about say forty—a man of mature intellect—he can be assigned to a period between latter half of the first century B.C. and the first half of the first century A D.

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1. पञ्चेव य वाससया दुसमाए तीसवरिससजुत्ता।
वीरे सिद्धिमुवगए तओ निबद्धं इमं चरियं ॥ Po. 118.103.

Dr. Jacobi, however, does not seem to accept the statement of Vimalasuri as regards the date of composition of the Paumacariya. As the work itself shows traces of Greek influence due to the occrrence of terms like *dināra*, *suraṅgā* and *lagna* as well as due to the mention of the Yavanas and the Śakas, Dr. Jacobi thinks that the work can have originated in the second or third century A.D. at the earliest. For, he assumes that the Greek influence cannot be traced in India before the third century A.D.

The Nāilavaṁsa to which Vimalasuri's teacher and grand-teacher, and probably he himself, belonged has been identified with Nāgendravaṁśa or Nāgendragaccha, which was founded towards the end of the first century A.D. according to the *Sthvirāvali* in the Kalpasutra. Allowing a few generations between the founder of the Nāgendravaṁśa and our author, we can roughly assign him to somewhere between the latter half of the second century A.D. and the first half of the third centnry A.D.

ऊणं अइरित्त वा जं एत्थ कयं पमायदोसेणं ।
तं मे (णो) परिपूरेउं समन्तु इह पण्डिया सव्वं ॥ Pc.118.116.

ABBREVIATIONS

Pc.	stands for	Paumacariya.
RPp	,, ,,	Padma Purāṇa of Raviṣeṇa.
MW.	,, ,,	Sanskrit English Dictionary by Monie Williams, Oxford, 1899
H.	,, ,,	Hemacandra's Prakrit Grammar, Poona 1936
Woolner	,,	Introduction to Prakrit by Woolner, 3rd Ed., 1939
Ghatge	,,	Introduction to Ardhamāgadhi by Prof A. M Ghatge, 1st ed.
PLN	,, ,,	Pāilaccachī Nāma Mālā of Dhanapāla.
PsM	,, ,,	Pāiasadda-Mahaṇṇava by Sheth Hargovind Das
DNm.	,, ,,	Hemacandra's Des'ī Nāmamālā.
Nom.	,, ,,	Nominative Case.
Accu.	,, ,,	Accusative Case.
Instr.	,, ,,	Instrumental Case.
Gen.	,, ,,	Genitive Case.
Loc.	,, ,,	Locative Case.
Voc.	,, ,,	Vocative Case.
Abso.	,, ,,	Absolutive or Gerund.
cf. & cp.	,,	Compare.
ref.	,, ,,	refer or refers (to)
pass	,, ,,	passive (of)
cpd. & Comp.		compound.
adj.	,, ,,	adjective.
adv.	,, ,,	adverb.
Sc.	,, ,,	Supply
pr. & pre.	,,	present
parti.	,,	participle

ERRATA

Page	Line	Incorrect	Correct
7	3	°ममणं	°गमणं
7	7	°पणाहो	°मणाहो
14	4	रयणचित्त	रयणचित्तं
17	18	become on (her) ears!"	become (her) ears!"
22	7	सीहोयरंमडपगव्मो	सीरोयरं मडपगव्मो
28	8	वरउत्तिमणेडंगे '	वरउत्तिमणेडंगेणं'
28	10	वाओ	जाओ
30	26	of Rāma (Bharata),	Bharata
36	7	पणामिऊण	पणमिऊणं
38	9	रोमणासासिया	रामेणसासिया
40	24	crowing	cawing
40	28	,,	,,
48	7	पहरेणुमलचइलणा	पहरेणुमइल्चलणा
48	21	ia (my) house	into (my) house
48	22	Read the whole line thus —Turning to them he said, "Don't you, with your feet soiled by the dust of the road, defile...	
51	7	परियणा इण्णा	परियणाइण्णा
53	10	परिवसन्ति	परिवमन्ति
54	1	उण	पुण,
54	3	वयणमेण	वयणभेय
59	7	लाऐ	लोए
60	21	(वरिम)	(वरिस)
61	9	विहडिपडिय	विहडियपडियं

तत्तो ते दो वि जणा सीयासहिया कमेण वच्चन्ता ।
पत्ता य तावसकुलं वक्कलजडधारिणो जत्थ ॥ १ ॥
नाणासंगहियफलं अकिट्ठचण्णेण[1] रुद्धपहमग्गं ।
उम्बरफणसवडाणं[2] समिहासंघायकयपुञ्जं ॥ २ ॥[3]
पविसन्ति तावसकुलं आसणविणओवयारकुसलेहिं ।
संभासिया य पयया सव्वेहिं तावसगणेहिं ॥ ३ ॥
वसिऊण तत्थ रयणिं पुणरवि वच्चन्ति अडविपहमग्गं[4] ।
दूरुच्चयसिहरोहं पेच्छन्ति उ चित्तकूडं ते ॥ ४ ॥

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(1) Thereupon, those two persons, both of them (*i.e.* Rāma and Lakṣmaṇa), moving with Sītā, duly reached a settlement of ascetics where (lived ascetics) wearing bark-garments and matted-hair.

(2) and (3). They entered the settlement of ascetics which was rich in many fruits, the paths and ways in which were covered with (रुद्ध) fallen (अकिट्ठ) leaves, which had in it, heaps of bundles of faggots of उडुम्बर, पनस and banyan trees. (There) they (who were) pious were addressed by all the hosts of ascetics (who were) adept in (offering) reception with a seat and modesty.

(4) Having stayed there for a night, they, once again, started along the paths and ways in the forest; and they saw the Citrakūṭa having a chain of peaks rising high up (in the sky).

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1. अकिट्ठपण्णेण A. C. 2. उम्बरनमणविहाणुवडनगाणं? B. 3. B inserts 1 stz. between 2 and 3 of J. 4. तत्थ अडइगहं B.

नाणाविहदुमछन्नं नाणाविहसावयाण आवासं ।
नाणापक्खिसमिद्धं गिरिनइयारुद्धसंचारं ॥५॥
कत्थइ सीहवियारियगयवररुहिरच्छडारुणं भीमं ।
कत्थइ सरभुत्तासियहत्थिउलविभग्गतरुनिवहं ॥६॥
कत्थइ वराहकेसरिद्ढदप्पावडियजुज्झसंघट्टं ।
कत्थइ कढिणोरत्थलवग्घचवेडाहयं महिसं ॥७॥
वाणरवुक्कार रवं कत्थइ किलिकिलिकिलन्तपक्खिगणं ।
कत्थइ सीहभयद्दुयहरिणपलायन्तसंघायं ॥८॥
कत्थइ मत्तमहागयगण्डालीणालिगुमगुमायन्तं ।
एयारिसविणिओगं पेच्छन्ति य चित्तकूडं ते ॥९॥

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(5) (The Citrakuta) which was covered by various trees, which was the resort of various wild beasts, which was full of various birds, and the movements in which were hindered by mountain streams.

(6–9) They saw the Citrakuta of the following description (lit. division : विनियोग. 9 cd). In some places, it looked awful, being ruddy with streaks (छटा) of blood of huge elephants torn asunder by lions. Elsewhere, there were clusters of trees destroyed by herds of elephants frightened away by Śarabhas (6).

In some places, boars and lions were locked in fight with each other, with terrible fury. Elsewhere, there were bisons which were killed with blows, by tigers, in their hard and broad bosoms (7).

In some parts of it, (was to be heard) the noise of screeching of monkeys; while in others, the continuous chirping of a number of birds. Elsewhere, were (to be seen) herds of deer running & fleeting away through fear of lions(8).

Somewhere in it, were humming the bees lurking about the temples of huge and *must* elephants (9).

नाणातरुप्पभवाइं नाणाविहसुरहिगन्धकलियाइं ।
खायन्ति जहिच्छाए फलाइं वरसायकलियाइं ॥१०॥[1]

लीलाएँ वच्चमाणा चउसु वि मासेसु साइरेगेसु ।
पत्ता अवन्तिविसयं काणणवणमण्डियं[2] रम्मं ॥११॥

जणधणसमाउलं ते केत्तियमेत्तं पि वोलिया विसयं ।
अन्नं पुण उद्देसं पेच्छन्ति जणुज्झियं सहसा ॥१२॥

वडपायवस्स हेट्ठे उवविट्ठासासिया य वीसन्ता ।
भणिओ य राघवेणं, "लक्खण, देसो इमो विजणो ॥१३॥

सासा अकिट्ठजाया उज्जाणदुमा य फलभरोणमिया ।
पुण्डुच्छुवाडपउरा गामा वि य पट्टणायारा ॥१४॥

(10) (There) they ate to their heart's content, very tasty fruits, growing on various trees, and possessed of sweet fragrance of various kinds

(11) Proceeding with ease they in a little more than four months, arrived at the country of the Avantis which was charming and adorned with forests and woods.

(12) Traversing for some distance, the country, full of men and riches, they all of a sudden, beheld another place which, however, had been deserted by people

(13) They sat and were comforted under a banyan tree and rested (themselves there) (Laksmaṇa) was addressed by Rāma, "Laksamaṇa, this country (looks) desolate!

(14) "Crops are grown on untilled soil, and the trees of the gardens are bent down with the weight of

1. B inserts 3 stzs. between 10 & 11 of J 2. वरकाणणमडिय A.

दीसन्ति सरा विउला अछिन्नपउमुप्पला य पक्खीसु ।
सयडेसु भण्डएसु य भग्गेसु विसंठुला पन्था ॥ १५ ॥

चणयतिलमुग्गमासा विक्खिरिया तन्दुला य णेगविहा ।
दीसन्ति वहुद्देसे जिण्णा य जरग्गवो पडिया " ॥ १६ ॥

भणिओ य राघवेणं सोमित्ती, " पट्टणं व गामं वा ।
लक्खेहि समब्भासे परिसमिया दारुणं सीया " ॥ १७ ॥

तो लक्खणो वलग्गो नग्गोहं दीहविडववित्थारं ।
रामेण पुच्छिओ सो, "किं पेच्छसि एत्थ सोमित्ति ?" ॥१८॥

सो भणइ, " देव वियडं रूवं पेच्छामि पव्वयसरिच्छं ।
सत्ततलधवलएसु य पासायसएसु परिकिण्णं ॥ १९ ॥

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fruits; and even the villages abounding in fields of sugar-canes of पुण्ड्र species, have the appearance of cities!"

(15) "The lakes are vast with their lilies and lotuses unharmed by (water-) birds! The path-ways (here) are distorted owing to the carts and merchandise lying shattered and scattered (on them)

(16) "There are seen scattered, grams, seasamum *mug*, beans and rice of many species, as well as old bulls lying down in many places."

(17) Saumitri (Lakṣmaṇa) was further addressed by Rāghava, "Find out, hereabout some city or village, (for) Sītā is exceedingly fatigued.

(18) Thereupon Lakṣmaṇa climbed up a banyan tree, having an expanse of long branches. He was asked by Rāma, "Lakṣmaṇa, what do you observe here?"

(19) Said he, "Sir, I observe a site (or figure, रूप) vast and resembling a mountain, encircled by hundreds of mansions, white and seven-storeyed.

आरामुज्जाणेहि य तलायसहस्सेहि वेढियं सयलं ।
धणजणचयपरिहीणं दीसइ नयरं इमं वियडं ॥ २० ॥
एक्कं पेच्छामि, पहू, पुरिसं अइचवलतुरियगइगमणं " ॥
भणिओ य राघवेणं, " आणेहि इमं मह समीवे[1] " ॥ २१ ॥
ओयरिय पायवाओ [2]सोमित्ती, तेण आणिओ पुरिसो ।
रामस्स चलणजुयलं णमिऊण ठिओ समब्भासे ॥ २२ ॥[3]
तं भणइ पउमणाहो, "भद्द, कओ आगओ सि ? किं देसो ॥
विजणो धणेण रहिओ साहसु एयं फुडं मज्झं " ॥ २३ ॥
सो भणइ " सिरीगुत्तो अहयं तु कुडुम्बिओ य वइएसो[4] ।
एत्थागओ, महाजस, भणामि जं तं निसामेहि ॥ २४ ॥
सीहोदरो त्ति नामं उज्जेणीसामिओ नरवरिन्दो ।
तस्स इह वज्जयण्णो दसउरनयराहिवो भिच्चो ॥ २५ ॥

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(20) "Surrounded by parks and gardens and thousands of lakes, this entire city looks hideous, deserted (as it is) by wealth, populace and herds (of cattle).

(21) "And, Sir, I see a man moving at a very speedy pace." He was spoken to by Rāma, "Get him near me."

(22) Getting down from the tree, Lakṣmaṇa took the man to Rāma. Bowing down at the pair of feet of Rāma, he stood near him.

(23) Rāma (Padmanātha) said to him, "Gentle Sir, whence have you come? Why is (this) country bereft of men and without wealth? Tell me this clearly."

(24) He said, "I am Śrīgupta, a householder, come here from another country—Listen, O highly-glorious one, to what I say.

(25) There is a lord of Ujjain, an excellent king,

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1. समीवं A. B. C. 2 तुरिअ गन्तूण आणिओ पुरिसो B. 3. B inserts one stanza between 22 and 23 of J.. 4 वइदेसो A.

मोत्तूण तिहुयणगुरुं निग्गन्था साहवो य नाणधरा[1]।
अन्नस्स नमोक्कारं न कुणइ सो चेव पुरिसस्स ॥ २६ ॥
निग्गन्थपसाएणं[2] सम्मत्तं वज्जयण्णनरवइणा।
पत्तं जगविक्खायं किं न सुयं, देव, तुम्हेहिं ?" ॥ २७ ॥
भणिओ य लक्खणेणं, "केणोवाएण तेण सम्मत्तं।
लद्धं ? कहेहि, एत्तो जायं मे कोउयं परमं" ॥ २८ ॥
एत्तो कहेइ पहिओ, "देव, निसामेहि, तस्स साहूणं।
दिन्नो जहोवएसो पढमं सम्मत्तरयणस्स[3] ॥ २९ ॥
अह वज्जयण्णराया पारद्धीफन्दिओ[4] परिभमन्तो।
पेच्छइ मन्दारण्णे[5] निग्गन्थं[6] साहवं एक्कं ॥ ३० ॥

Siṁhodara, by name. His vassal (भृत्य), Vajrakarṇa, the king of the city of Daśapura, lived here.

(26) "Except to the Lord of the three worlds, the Fetterless and the monks possessed of knowledge, he would not make obeisance to any other person.

(27) "Have you not, Sir, heard that king, Vajrakarṇa has achieved the universally known Right Faith by the grace of a fetterless monk ?"

(28) Lakṣmaṇa said to him, "By what means did he obtain the Right Faith ? Tell (me), I have a great curiosity in this regard."

(29) Hereupon said the traveller, "Listen, Sir, how first of all instruction in the jewel of the Right Faith was given to him by the ascetics:

(30) Once, king Vajrakarṇa, while engaged in hunting, saw in Mandāraṇya, a certain fetterless monk,—

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1. अणगारे साहवे य णाणधरे A. C. 2. साहूण पसाएण A. C. 3. सम्मत्तरहियस्स A. C. 4 पारद्ध A. पारद्ध C. पारद्धीपत्थिओ B. 5 इडारण्णे A. 6. अणगार साहव एक्क A. C.

गिम्हे सिलायलत्थो सूरायवसोसिपसु अङ्गेसु ।
सीहोव्व भयविमुक्को समत्तनियमो दढधिईयो ॥ ३१ ॥
वरतुरयंसमारूढो कयन्तसरिसो अणाइमिच्छत्तो ।
गन्तूण भणइ साहुं, 'किं एत्थं कुणसि आरण्णे' ॥ ३२ ॥
तो भणइ समणसीहो, 'एत्थ हियं अत्तणो विचिन्तेन्तो ।
अच्छामि रण्णमज्झे दुक्खविमोक्खं च कुणमाणो' ॥ ३३ ॥
पुणरवि भणइ नरिन्दो, 'एयावत्थस्स भोगरहियस्स ।
थोवं पि नत्थि सोक्खं, किं अप्पहियं तुमं साहू ?' ॥ ३४ ॥
विसयपसङ्गाभिमुहं नाऊण सुभासियं भणइ साहू, ।
'जं पुच्छसि अप्पहियं तं ते सव्वं निवेएमि ॥ ३५ ॥

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(31) "(The monk) who was sitting on a stone-slab, in summer, his limbs parched up in the heat of the sun and was fearless like a lion; (who) had completely observed the (sacred) vows, and was of firm determination.

(32) (Vajrakarṇa) riding an excellent horse, resembling the god of Death and steeped in wrong faith (*lit.*: possessing wrong faith without any beginning), went to the monk and asked him, 'What are you doing in this forest?'

(33) Then spoke the best of the monks, 'Here do I live, in the midst of the forest, pondering over the good of the soul and seeking to make an end of misery.'

(34) "Said the king again, 'There is not an iota of happiness to you remaining in this state and without any pleasures! What spiritual happiness, (then) O, monk, will accrue to you?'"

(35) "The monk seeing that he (Vajrakarṇa) was inclined to indulgence in sensual pleasures, uttered these wise words: 'Since you ask me about it, I shall tell you all about spiritual good.

जे विसएसु पसत्ता ते अप्पसुहेण[1] वञ्चिया मूढा ।
भमिहिन्ति भवसमुद्दे दुक्खसहस्साइं पावन्ता ॥ ३६ ॥
हन्तूण विविहसत्ते इमस्स देहस्स पोसणट्ठाए[2] ।
आयसपिण्डो व्व जले जाहिसि नरए निरभिरामे ॥ ३७ ॥
नूणं तुमे, नराहिव, न य विन्नायाओ सत्त पुढवीओ ।
बहुनरयसङ्कुलाओ घोराणलपज्जलन्तीओ ॥ ३८ ॥
दुग्गन्धा दुप्फरिसा नरया ससिसूरवज्जिया निच्चं ।
पुडपायकूडसामलिकरवत्तऽसिवत्तजन्ताइं ॥ ३९ ॥
एएसु पावकम्मा पक्खित्ता जीवहिंसया दीणा ।
चक्खुनिमिसं पि सोक्खं न लहन्ति, लभन्ति दुक्खाइं ॥ ४० ॥

(36) "Fools, they are bereft of spiritual happiness, being addicted to sensual pleasures: they shall whirl about in the ocean of worldly existence, suffering (*lit.* getting पावन्ता) thousands of miseries.

(37) "Killing various creatures for the sake of the nourishment of this body, you shall go down to the cheerless hell like an iron-ball into the water.

(38) "Verily, O king, you know not the seven earths (पुढवी) crowded with many hells, and blazing with terrific fires.

(39) "'(These hells) are always foul of smell and harsh of touch, and without (the light of) the moon or the sun; there are in it, पुडपाय°, कूडसामलि°, saws, sword-blades and other machines (of tortures).

(40) "'Cast into these, the wretched sinners who kill living beings, do not obtain pleasure even for a wink, (but) have miseries (instead).

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1. अणहिएण B. 2 कारणट्ठाए B.

ते परिसं महन्तं दुक्खं पावन्ति विसयसुहलोला।
ताणं चिय अप्पहियं केरिसयं होइ पुरिसाणं ॥४१॥
किंपागफलसरिच्छं विसयसुहं अप्पसोक्खबहुदुक्खं।
अहियं वज्जेहि इमं करेहि जं तुज्झ अप्पहियं ॥४२॥
तेहि कयं अप्पहियं जेहि उ गहिया[1] महव्वया पञ्च।
अहवाणुव्वयनिरया, सेसा दुक्खाणि पावन्ति ॥४३॥
धम्मं काऊण इहं पाविहिसि सुरालए परमसोक्खं।
दुक्खं अणुहवसि चिरं नरयम्मि गओ अहम्मेणं ॥४४॥
एए मया अणाहा निच्चुव्विग्गा भउद्दुया रण्णे।
मा हणसु रसासत्तो हिंसं तिविहेण वज्जेहि' ॥४५॥

(41) "'Such great misery do they obtain, (they) who are given to the pleasures of the senses. What spiritual good can there be for these men?

(42) "'The pleasure of the senses is (bitter) like a fruit of the Kimpāka tree, and results in little happiness and abundant misery. Avoid this, (which is) unwholesome. Do you that which is beneficial to your self.

(43) "'They have secured spiritual good who have taken upon themselves the five Great Vows, or who are greatly devoted to the five Lesser Vows. The rest become (get) miserable.

(44) "'(O king), you will, by the observance of Piety obtain great happiness in the celestial abode; (on the other hand) by reason of impiety, you will go to hell and (there) you will suffer from (*lit.* experience) misery for long.

(45) "'Do not, enslaved to tastes, kill these animals (or deer) that are helpless, and always frightened

1. घरिआ B.

एएसु य अन्नेसु य उवएससएसु बोहिओ जाहे ।
ताहे तुरङ्गमाओ ओयरिउं पणमई साहुं ॥ ४६ ॥
सो भणइ, ' कयत्थोऽहं विमुक्कपावो न एत्थ सन्देहो ।
जो सुरनरसंपुज्जं साहुस्स समागमं पत्तो ॥ ४७ ॥
निग्गन्थाण[1], महायस, दुक्करचरिया अहं पुण असत्तो ।
पञ्चाणुव्वयधारी गिहत्थधम्मे अभिरमामो[2] ' ॥ ४८ ॥
एवं गिहत्थधम्मं घेत्तूण नराहिवो समुल्लवइ ।
' जिणसाहवे पमोत्तुं अन्नस्स सिरं न नामेमि[3] ' ॥ ४९ ॥
अह पीइवड्डणं सो साहुं पूएइ परमभावेणं ।
उववासं चिय गिण्हइ राया उल्लसियरोमञ्चो ॥ ५० ॥

and that run through fear in the forest. Avoid violence in the three ways.'

(46) "When (he) was instructed (by the monk) with these and hundreds of other (words of) advice (Vajrakarṇa) getting down from (his) horse bowed down to the monk.

(47) "Thereupon he (Vajrakarṇa) said, 'Blessed am I and freed from sin, there is no doubt about it, since (जो) I have met a monk whose contact is prized highly by gods and men (alike).'

(48) "'O far-famed one, difficult to observe is the career of the Fetterless; I, however, am weak (to adopt it). I shall, (therefore), be pleased to observe the religious life of a house-holder, accepting the five Lesser Vows.'

(49) "Having thus accepted the house-holder's life, the king spoke, 'Except before the Jain monks, I will not bend (my) head before any one'

(50) "Then, he (the king) worshipped with great

1. ममणाण तु A. C. 2. अभिरमामीह A. C. अहिरमामि (?) B. 3. न पनवेमि B. पणा (म) मेमि A.

उववासियस्स साहू कहेइ परमहियं निययकालं ।
जं काऊण गिहत्था भविया मुच्चन्ति दुक्खाणं ॥५१॥
सागारनिरागारं चारित्तं दुविहमेव उवइट्ठं ।
सालम्बणं गिहत्था करन्ति, साहू निरालम्बं ॥५२॥
पञ्च य अणुव्वयाइं सिक्खाओ तह य होन्ति चत्तारि ।
तिण्णि य गुणव्वयाइं वन्दणपूया य उवइट्ठा ॥५३॥[1]
तो वज्जयण्णराया जिणधम्मं गिण्हिऊण भावेणं ।
पविसरइ निययनयरं बहुजणपरिवारिओ तुट्ठो ॥५४॥

devotion, the ascetic who was a source of delight. The king also, full of horripilation, observed (took upon himself) a fast.

(51) "The monk (then) expounded to him (the king) who had observed a fast, the supreme good that lasts for ever, achieving which the house-holders, the worldly beings, get freed from miseries.

(52) "Holy life is said to be two-fold only: that for the laymen and that for the houseless (monks). The laymen observe (करन्ति) the (former one which is) conditioned, (while) the monks observe the (latter which is) unconditioned.

(53) "(For the laymen) are laid down (i) five Lesser Vows, as well as (ii) four Disciplinary Vows, (iii) three Meritorious Vows, and (iv) Homage and worship (of the Jains).

(54) "Thereafter, king Vajrakarṇa, having, with devotion accepted the Religion of the Jinas, proceeded to his city, pleased (at heart) and accompanied by a large retinue of men.

1. B. inserts one stanza between 53 and 54 of J.

गमिऊण रयणिसमयं मज्जियजिमिओ मणेण चिन्तेइ, ।
'सीहोयरस्स विणयं कह तस्स फुडं करिस्से हं ॥ ५५ ॥
चिन्तेऊण[1] सुमरिउं कणयमयं मुद्दियं इहङ्गुट्ठे ।
कारेमि रयणचित्तं सुव्वयजिणबिम्बसंनिहियं ॥ ५६ ॥
सा नरवईण मुद्दा काराबेऊण दाहिणङ्गुट्ठे ।
आविद्धा राएणं हरिससमुल्लसियगत्तेणं[2] ॥ ५७ ॥
सीहोयरस्स पुरओ काऊणङ्गुट्ठयं[3] नियसीसे ।
पणमइ जिणिन्दपडिमं ससंभमो[4] लोगमज्झम्मि ॥ ५८ ॥
परिमुणिय कारणेणं[5] केणइ वइरीण साहिए सन्ते ।
दसउरवइस्स रुट्ठो गाढं सीहोयरो राया ॥ ५९ ॥

(55) "Passing the time of night, he thought to himself, after bath and meal, 'How (possibly) can I, next day, publicly, show modesty to that (king) Simhodara ?"

(56) "Thinking thus and recollecting, (he said to himself) 'The golden ring on this finger, I shall get inset (or decorated) with jewels and possessed of an image of Suvrata, the Jina."

(57) "Having got fashioned such a ring, the king, the lord of men (नरपति) put it on the finger of his right hand, his limbs tingling with delight."

(58) "Placing (his) folded hands on his head, in the presence of (king) Simhodara, he saluted hastily, the image of the great Jina, in the midst of the people."

(59) Having learnt of (this) which had been told to him, by an enemy (of Vajrakarṇa) under some pretext

1. चितंतेण स(सु)मरिय A, 2 हरिसवसुब्भिन्नगत्तेण A. Probably followed by C. 3 काऊणंगुट्ठिय A. 4. ससंभमं B. 5. परिमुणियकारणेणं A. C.

तो सव्वबलसमग्गो माणी सन्नद्धबद्धतोणीरो ।
चलिओ दसउरनयरं उवरिं चिय वज्जयण्णस्स ॥ ६० ॥
तावच्चिय तुरयगई[1] वेणुलया गहियकरयलो[2]पुरिसो ।
गन्तूण वज्जयण्णं भणइ तओ, 'मे निसामेहि ॥ ६१ ॥
अणमोक्कारस्स, पहू, रुट्ठो सीहोयरो सह-बलेणं ।
आगच्छइ तुरन्तो तुज्झ वहत्थं सवडहुत्तो ॥ ६२ ॥
एवं नराहिवो सो केणवि तुह वेरिएण अक्खाए ।
अवसेण इहागच्छइ करेहि हियइच्छियं जं ते[3]' ॥ ६३ ॥
तो भणइ वज्जयण्णो, 'को सि तुमं, कत्थ देसवत्थव्वो ।
कह वा नरिन्दमन्तो एसो ते जाणिओ भणह' ॥ ६४ ॥

(केणइ कारणेण–निमित्तेन), king Siṁhodara got exceedingly angry with the lord of Daśapura (*i e*, Vajrakarna).

(60) Thereupon, equipped with armour and quiver and accompanied by the whole of his force, the haughty Siṁhodara, marched towards the city of Daśapura, against Vajrakarna himself.

(61) Just at this juncture, a certain man, bamboo stick in hand and going on horseback, approached Vajrakarna and said, "(Please) listen to me."

(62) Sire, King Siṁhodara is angry with you for your failure to salute him; and he is marching against you very fast, along with his force with a view to kill you.

(63) "In this manner that king, some enemy of yours having told him (about it), is surely marching here. May you do what you deem fit!"

(64) Then said Vajrakarna, "Who are you? What country do you hail from? And tell me, how is it that this plan of the king is known to you."

1. तुरियगई A. 2. वेत्तलया° A. ३. मे for ते B.

सो भणइ, कुन्दनयरे नामेणं सद्दसंङ्गमो वणिओ ।
जउणा तस्स वरतणू पुत्तो वि य विज्जुयङ्गो हं ॥ ६५ ॥[1]

पत्तो य जोव्वणसिरी उज्जेणी आगओ वणिज्जेणं ।
दट्ठूण अणङ्गलया[2] वेसा[3] आयल्लयं पत्तो ॥ ६६ ॥

वसिओ य एगरत्तिं तीए समं तिव्वनेहराएणं ।
कढिणयरं चिय बद्धो हरिणो जह वागुराए व्व ॥ ६७ ॥

जणएण मज्झ निययं समज्जियं जं धणं असंखेज्जं[4] ।
तं छम्मासेण, पहू, विणासियं मे दुपुत्तेणं ॥ ६८ ॥

जह कमले व्व महुयरो आसत्तो तह य कामगयचित्तो ।
महिलाणुरागरत्तो किं ण कुणइ साहसं पुरिसो ॥ ६९ ॥

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(65) Said the man, "There is, in Kundanagara, a merchant, Śabdasangama by name; his wife is Yamunā and I, Vidyudanga, am their son."

(66) "Attaining to glorious youth, I went to Ujjain, on business (There) having seen a courtezan, Anaṅgalatā, I got restless (on her account).

(67) "I stayed there for a night in her company, with ardent and passionate attachment, and was very deeply entangled there, like a deer in a snare.

(68) What immense wealth had been acquired constantly, by my father, (all) that, O Sire, was squandered away within six months by me, an unworthy son.

(69) "What rash deed will not a man do, who is passionately attached to a woman, his mind carried away by love like a bee that is attached to a lotus.

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1 B inserts one stanza between 65 and 66 of J.
2. अणङ्गलय A. 3. वेसं. 4. अणग्घेअं B.

अह सा सहीएँ पुरओ निन्दन्ती निययकुण्डलं सुणिया ।
'एएण असारेणं किं कीरइ कण्णभारेणं' ॥ ७० ॥

भणइ य 'अहो कयत्था धन्ना सा सिरिधरा महादेवी ।
उत्तमरयणाइद्धं सोहइ मणिकुण्डलं कण्णे ॥ ७१ ॥

अहयं कुण्डलचोरो रायहरं पत्थिओ निसि पओसे ।
सीहोयरं सुया मे पुच्छन्ती सिरिहरा देवी ॥ ७२ ॥

'नरवइ, न लहसि निद्दं किं उव्विग्गो सि दारुणं अज्जं'
सो भणइ, 'मज्झ निद्दा कत्तो[1] चिन्तासमाउलमणस्स ॥७३॥

मह विणयपराहुत्तो न मारिओ जाव, सुन्दरी, दुट्ठो ।
दसउरनयराहिवई ताव कओ[2] मे हवइ निद्दा' ॥ ७४ ॥[3]

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(70) "Once she (*i.e.* Anaṅgalatā, the courtezan) was seen (by me) deprecating before her female friend, her own ear-pendants (in these words) 'What use is this worthless load of ears (to me)?"

(71) And she said, "Oh! (how) fortunate and bleassed (is) that Śrīdharā, the chief queen! (How nicely her) jewelled pendants, studded with excellent gems, become on (her) ears!"

(72) "(At these words of hers) I set out, for the palace, early at night, with a view to stealing the ear-pendants (of Queen Śrīdharā). (There) I (over–) heard Queen Śrīdharā ask King Siṁhodara,

(73) "'O lord of men, you do not get sleep to-day; why are you so much (*lit.* very much दारुण) distracted?"

(74) 'O beautiful one' (said he), 'so long as the wicked king of the city of Daśapura who is immodest towards me, is not killed, how can I get sleep?'

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1. कत्तो च्चिय वाउलमणस्स A. C. 2. कहं B. 3 B. inserts one stanza between 74 and 75 of J.

सुणिऊण वयणमेयं तो हं मोत्तूण चोरियं तुरिओ ।
एत्थागओ, नराहिव, तुज्झ रहस्सं परिकहेउं ॥ ७५ ॥
जाव च्चिय उल्लावो एसो वट्टइ सभाएँ मज्झम्मि ।
ताव च्चिय बलसहिओ पत्तो सीहोयरो राया ॥ ७६ ॥
सो गेण्हिउं असत्तो तं नयरं विसमदुग्गपायारं[1] ।
परिवेढिऊण सयलं पुरिसं पेसेइ तूरन्तं ॥ ७७ ॥
गन्तूण वज्जयण्णं सुनिट्ठुरं भणइ सामिवयणेणं ।
'मुणिउच्छाहियहियओ जिणवरगव्वं समुव्वहसि ॥ ७८ ॥
दिन्नं मए पहुत्तं भुञ्जसि विसयं[1] जिणं नमंसेसि ।
मायाएँ ववहरन्तो कह मज्झं निव्वुइं कुणसि ॥ ७९ ॥

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(75) "Hearing these words and then abandoning (the idea of) theft, I hastened here, O king, to communicate (this) secret to you."

(76) As this talk was going on in the *Durbar*, just then, there arrived King Siṁhodara along with his force.

(77) Unable to capture that city which was difficult (to capture) due to (its) forts and ramparts, he (Siṁhodara) laid siege to the whole of it and forthwith (तूरन्तं) dispatched a messenger (*lit.* man) (to Vajrakarṇa).

(78) Having gone to Vajrakarṇa, at the behest of his master, the messenger said (to him) very harshly, 'With your heart inflamed by a sage, you possess pride for the great Jina!

(79) "It was by me that the dominion was bestowed (on you); you enjoy (my) territory and yet you salute the Jina!

Behaving thus, deceitfully, how would you give delight to me!

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1. दुग for दुग्ग B.

जइ मज्झ चलणजुयलं न नमसि रे वज्जयण्ण आगन्तुं ।
तो निच्छएण तुज्झं न य जीयं नेय रज्जं ते ॥ ८० ॥
तो भणइ वज्जयण्णो, 'मह विसयं साहणं पुरं कोसं ।
सव्वं च गेण्हउ इमं धम्मद्दारं च मे देउ ॥ ८१ ॥
एसा मए पइन्ना आरूढा साहुसंनियासम्मि ।
एयं ते परिकहियं अमओ हं न य विमुञ्चामि' ॥ ८२ ॥
गन्तूण तत्थ दूओ सव्वं सीहोयरस्स साहेइ ।
रुट्ठो रोहेइ पुरं विसयं च इमं विणासेइ ॥ ८३ ॥
एवं ते परिकहियं देसविणासस्स कारणं सव्वं ।
एत्तो गच्छामि अहं सुन्नागारं इमं गामं ॥ ८४ ॥

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(80) "If, O Vajrakarṇa, you do not come to my feet and salute me, then, surely there shall be neither kingdom nor life for you."

(81) "Then said Vajrakarṇa, "Let him (*i.e.*, Siṁhodara) take away everything, my territory, force, capital, and treasury; but (च = तु) let him (only) leave the door of Piety open to me.

(82) "This vow I have taken in the presence of an ascetic; and I tell you that I won't give it up until I am dead."

(83) "The envoy (then) went to Siṁhodara and told him everything; and the latter, getting angry, besieged the city and laid waste this territory, (ref. St. 23 *supra*).

(84) "Thus have I told you completely the cause of devastation of this territory. Now I go to this town with its buildings empty and deserted (by the people).

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1. देसु B.

डज्झन्तम्मि य विसए मज्झ वि निययं कुडीरयं दड्ढं ।
मज्जाएँ पेसिओ हं घडपिढराणं इहं देव ॥ ८५ ॥
एवं चिय परिकहिए दट्ठूण (इ[1]) दुक्खियं दयावन्नो ।
पउमो देइ महग्घं निययं कडिसुत्तयं तस्स ॥ ८६ ॥
पणिवइऊण गओ सो निययघरं देसिओ अइतुरन्तो ।
पउमो वि भणइ एत्तो, 'लक्खण, वयणं सुणसु मज्झं ॥८७॥
'जावच्चिय न य सूरो सुदुस्सहो होइ गिम्हकालम्मि ।
ताव इमस्स समीवं पुरस्स भूमीएँ गच्छामो' [2] ॥ ८८ ॥
अह ते कमेण पत्ता दसङ्गनयरस्स बाहिरुद्देसे ।
चन्दप्पहस्स भवणं थोऊण अवट्ठिया तत्थ ॥ ८९ ॥
पंथपरिस्समखीणा[3] सीया[4] दट्ठूण लक्खणो सिग्घं ।
पविसरइ दसउरं सो अणुणाओ दारपालेहिं ॥ ९० ॥

(85) "In this territory which was on fire, my cottage too was burnt down; and, sire, I am sent here by my wife for the sake of jars and pots.

(86) When this had been told (him by the man), Rāma (Padma), seeing (him) miserable, was moved to pity; and gave him his own very costly waist-band.

(87) Bowing down (to Rāma) that stranger quickly started homeward. After this, Rāma (Padma) said, "O Lakṣmaṇa, listen to my words.

(88) "Even before the sun gets very unbearable, in summer, let us go to (some) place near this city.

(89) Then gradually they reached the sanctuary of Lord Candraprabha, outside Daśāṅganagara (*i.e.*, Daśapura). Having offered their prayers (to Candraprabha) they stayed there.

(90) Finding Sītā, tired due to the fatigue of

1. दट्ठूण य A. B. C. 2. भूमिं पगच्छामो A. C. 3. खीणं A. C. 4. सीयं A. C.

दिट्ठो य वज्जयण्णो तेण वि संभासिओ निविट्ठो य ।
भुञ्जावेहि लहुं चिय एवं भणिओ य सूयारो ॥९१॥
तो जम्पइ सोमित्ती मज्झ गुरू जिणहरे सह पियाए ।
चिट्ठइ तम्मि अभुत्ते न य हं भुञ्जामि आहारं ॥९२॥
भणिओ सूयारवई नरवइणा अन्नपाणमाईयं ।
एयस्स तुमं[1] निययं देहि तुरन्तो वराहारं ॥९३॥
तं लक्खणेण नीयं भुत्तं चिय भोयणं जहिच्छाए ।
सव्वगुणेहि वि पुण्णं अमयं व तणू सुहावेइ ॥९४॥
सो भणइ पउमनाहो, पेच्छसु, सोमित्ति, वज्जयण्णेणं ।
अमुणियगुणेण अम्हं ववहरियं एरिसं कज्जं ॥९५॥

(going by) the road, Lakṣmaṇa, quickly, entered Daśapura being permitted by the door-keepers.

(91) He saw Vajrakarṇa, and was in return, spoken to by him, and was seated. Then the cook was asked by him (Vajrakarṇa) to feed him (Lakṣmaṇa) quickly.

(92) At this, said Lakṣmaṇa (Saumitri), "My elder brother is staying with his wife (there) in the sanctuary of the Jina. I shall not eat anything so long as he has not taken (any) food."

(93) The steward, then, was ordered (by the king), "Give him (*i.e.*, Lakṣmaṇa), immediately (and) without fail, excellent food, water etc."

(94) Lakṣmaṇa carried the food (to Rāma); and they all ate it according to their pleasure (*lit* desire).

(95) Then said Lord Padma (Rāma), "Look! Lakṣmaṇa, how Vajrakarṇa, (though) ignorant of our qualities, has done us such good (*or* has done such a good thing for us).

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1. मग्ग B.

जिणसासणाणुरत्तो अणन्नदिट्ठी दसङ्गनयरवई ।
जइ पाविही विणासं धिरत्थु तो अम्ह जीएणं ॥९६॥

गन्तूण, लक्खण, तुमं सीहोयरपत्थिवं भणसु एवं ।
सभं पीई[1] करेहि सिग्घं समयं चिय वज्जयण्णेणं ॥९७॥

"जं आणवेसि" भणिऊण लक्खणो अइगओ पवणवेगो ।
सिविरं चिय संपत्तो कमेण पविसरइ रायहरं ॥९८॥[2]

अत्थाणिमण्डवत्थं जंपइ सीहोयरमइपगब्भो[3] ।
भरहेण अहं दूओ विसज्जिओ तुज्झ पासम्मि ॥९९॥

आणवइ तुमं भरहो समुद्दपेरन्तवसुमईनाहो ।
जह 'मा कुणसु विरोहं समयं चिय वज्जयण्णेणं ॥१००॥

(96) "Fie upon our lives, if the king of Daśāṅga (Daśapura), devoted to the teachings of the Jina, and of undivided faith, were to meet with destruction.

(97) "Lakṣmaṇa, go you to King Siṁhodara and say to him thus, 'Quickly make friends with Vajrakarṇa.'

(98) "As you command (me, Sir)", said Lakṣmaṇa and departed with the speed of the wind; reaching the camp (of Siṁhodara) he gradually entered his palace,

(99) —and the bold one said to Siṁhodara, sitting in the Durbar-hall, "By Rāma* (Bharata) am I sent to you as a messenger.

(100) "Rāma (Bharata) the lord of the sea-bound earth commands you thus: 'Do not entertain hostility to Vajrakarṇa.'

1. पीइ A. C. 2 B inserts one stanza between 98 and 99 of J. 3. ज एव पुच्छिओ सो जंपइ लच्छीहरो मइपगब्भो B. ०सीहोयर मइपगब्भो A. C.

केइ भडा सहसत्ति य उक्कड्ढेऊण तत्थ छुरियाओ ।
सिग्घं चिय संपत्ता तस्स वहत्थुज्जयमईया ॥ १०७ ॥
संवेढिउं[1] पवत्ता मसगा इव पव्वयं समन्तेणं ।
अह सो भउज्झियमणो जुज्झइ समं रिउभडेहिं ॥ १०८ ॥
करयलघायाहि[2] भडा केपत्थाहणइ चलणपहरेहिं ।
जङ्घाबलेण केई केई पाडइ भुयबलेणं ॥ १०९ ॥
जोहेण हणइ जोहं पण्हिपहारेण कुणइ निज्जीवं ।
अन्नं विद्दिन्नपट्ठिं वज्जइ य अहोमुहं पडियं ॥ ११० ॥
एवं सा भडपरिसा भग्गा दट्ठूण[3] उट्ठिओ राया ।
सीहोयरो तुरन्तो मत्तमहागयवरारूढो ॥ १११ ॥

sternation, was full of various threatening gestures and buzzed with many a deprecatory word.

(107) Some warriors, forthwith drew out their *daggers and rushed at him (Lakṣmaṇa) with their minds* bent upon killing him—

(108) —and began to surround him all around, like flies a mountain He on his part, with a dauntless heart, began to fight the soldiers of the enemy.

(109) Some of the warriors he slapped with the palm of his hand, while others he kicked with the strokes of his feet. Some he felled down with the force of his shanks and others he toppled down with the strength of his arms.

(110) He dashed one soldier against another; killed (one) with a kick of his heels, and broke the back of another, sparing (avoiding) him that lay with his face hung down.

(111) Seeing that host of soldiers scattered (about)

1. त वेढिउ A. C. 2. करयलघाएहिं A. C. 3. एवं सो भडपरिसं नग्गं दट्ठूण° A. C. (C. no यत्ति).

तुरयरहकुञ्जरेसु य अन्नेसु भडेसु वद्धकवएसु ।
वेढेइ लक्खणं सो मेहो व्व रविं जलयकाले ॥ ११२ ॥
दट्ठूण आवयन्तं रिउसेन्नं सव्वओ समन्तेणं ।
सोमित्ती गयखम्भं उम्मूलेऊण अब्भिट्टो[1] ॥ ११३ ॥
गयतुरयदप्पियभडे पहणइ परिहत्थदच्छउच्छाहो ।
चक्कं व समाइद्धं तं रिउसेन्नं भमाडेइ ॥ ११४ ॥
हयमाणवहियजोहं भग्गं तं रिउबलं पलोएइ ।
दसउरनयराहिवई जणसहिओ गोउरनिविट्ठो[2] ॥ ११५ ॥
'साहु त्ति साहु' लोगो जंपइ, 'एक्केणिमेण वीरेणं ।
भग्गं सुहडाणीयं सीहेण व मयकुलं सयलं' ॥ ११६ ॥

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thus, King Simhodara quickly mounted an excellent and huge elephant in rut,

(112) —and with the help of his horses, chariots, elephants and other armoured warriors, he surrounded Laksmana, like a cloud the sun during the rains.

(113) Seeing the army of the enemy rush towards him on all sides, Laksmana stood up against (encountered) it having *uprooted an elephant's post.*

(114) With an enthusiasm, keen and alert (परिहत्थ), he struck the haughty warriors on elephants and horseback and whirled round that hostile army like a rotating wheel.

(115) The king of the city of Daśapura, stationing himself at the gate of his town and accompanied by his men, was observing that hostile army routed (and) with its warriors humbled down and killed.

(116) "Bravo! Bravo!" said the people, "by this single valiant man, is routed this entire army of excellent soldiers, like a herd of deer by a lion."

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1. आवडिओ B. 2.° पविट्ठो B.,

भग्गा भणंति सुहडा 'किं एसो दाणवो सुरो कालो?
एक्को जोहेइ बलं समरसमत्थो महापुरिसो' ॥ ११७ ॥
भयविहलवेवियङ्गं गन्तुं सीहोयरं रहारूढं ।
उप्पइऊणायड्ढइ धरणियलत्थं कुणइ वीरो ॥ ११८ ॥
निययंसुयगलगहियं[1] पुरओ काऊण जह य बलिवद्दं ।
पउमस्स संनियासं सोमित्ती नेइ तूरन्तो ॥ ११९ ॥
सीहोयरमहिलाओ जंपन्ति विमुक्कनयणसलिलाओ ।
पइभिक्खं देहि, पहु, अम्हं सरणं असरणाणं ॥ १२० ॥
सो भणइ रुक्खसण्डं जं पेच्छह अम्ह सुविउलं पुरओ ।
उल्लम्बेमि हणेउं एयं सीहोयरं सिग्घं ॥ १२१ ॥

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(117) The defeated soldiers said, "Is this a demon, or a god or Death? Singly is this great man, efficient in warfare, fighting the force!"

(118) Then that hero went to Simhodara, (who was) seated in his chariot, his limbs staggering, trembling through fear, and jupming (into the chariot) dragged him out and laid him low on the ground.

(119) Fastening his throat with his upper garment and placing him in the front, like a bullock, Lakṣmaṇa (Saumitri) quickly led him into the presence of Rāma (Padmā).

(120) (Thereupon) the wives of Simhodara, shedding tears, said (to Rāma), "O Lord, the resort of the helpless, pray give us alms in the form of our lord."

(121) Said he (Lakṣmaṇa), "I shall kill this Simhodara and hang him without delay on one of the trees of the big grove that you see in front of us."

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1. °वद्द for °गहियं B.

सो ताण रुयन्तीणं नीओ सीहोयरो गुरुसमीवं ।
कहिओ[1] य लक्खणेणं, 'एस, पहू, वज्जयण्णरिऊ' ॥१२२॥
सीहोयरो पणामं काऊणं भणइ पउमणाहं सो ।
'न य हं जाणामि फुडं को सि तुमं, देव, पत्थाओ ॥ १२३ ॥
जं आणवेसि सामिय सव्वं पि करेमि तुज्झ भिच्चो हं'।
भणिओ य, 'कुणसु सन्धि समयं चिय वज्जयण्णेणं' ॥१२४॥
तावच्चिय आहूओ हियएण पुरिसेण दसउराहिवई ।
सिग्घं च समणुपत्तो पयाहिणं कुणइ जिणभवणे ॥ १२५ ॥
चन्दप्पहस्स पडिमं थोऊणं रायवं सुहासीणं ।
संभासेइ पहट्ठो[2] सीया[3] य ससंभमसिणेहं ॥ १२६ ॥

(122) Notwithstanding them (*i.e.*, the ladies that were) weeping Lakṣmaṇa, took him (Siṁhodara) to his lord and said, "Here, O lord, is this enemy of Vajrakarṇa!"

(123) Bowing down to Lord Rāma (Padma), Siṁhodara said, "O Sire, I do not know, for certain, who you are that have come here.

(124) "O Lord, I am your servant, I shall do everything that you command me (to do)." He was spoken to (by Rāma), "You must (चिय) make peace with Vajrakarṇa."

(125) Just then was sent for, through a trusted (हिय) courier, the king of Dasapura, who soon arrived and made a *pradakṣiṇā* round the sanctuary of the Jina.

(126) Offering prayers to the image of Candraprabha, he (Vajrakarṇa) delighted at heart, spoke to Rāma, sitting at ease, and to Sītā, with embarrassment *due to devotion* (*lit.* affection).

1. सिट्ठो B. 2. पहिट्ठो A. C. 3. सीय A. C.

देहाइकुसलपुव्वं परिपुच्छेऊण तत्थ उवविट्ठो ।
'कुसलेण भद्द तुज्झं अम्ह वि कुसलं,' भणइ रामो ॥१२७॥
वट्टइ जावुल्लावो समागओ ताव विज्जुयङ्गो वि ।
पउमं सीयाएँ समं पणमिय तत्थेव उवविट्ठो ॥ १२८ ॥
रामेण वज्जयण्णो भणिओ, 'साहु' त्ति 'जिणमए दिट्ठी ।
गिरिरायचूलिया इव न कम्पिया कुसुइवाएणं ॥ १२९ ॥
नमिऊण जिणवरिंदं भवोहमहणं तिलोयपरिमहियं ।
कह अन्नो पणमिज्जयइ[1] इमेण वरउत्तिमणेङ्गेण[2]' ॥ १३० ॥
तो[3] भणइ वज्जयण्णो 'अवसीयन्तस्स वसणपडियस्स ।
पुण्णेहि मज्झ सुपुरिस आओ च्चिय वन्धवो तुहयं' ॥१३१॥

(127) Inquiring after their welfare as regards their health etc. (देहादि), he took his seat there. Rāma said to him, "O gentle one, in your welfare there is our welfare, too!"

(128) As this conversation was in progress, Vidyudaṅga too, arrived there, and bowing down to Rāma (Padma) and Sītā, he sat just there.

(129-130) Rāma said to Vajrakarṇa, "It is good that (your) faith in the doctrine of the Jina is not shaken by the wind by hereticism, like a peak of the lord of the mountains.

Having bowed down to the foremost of the Jinas who is the destroyer of the current of the ocean of the worldly existence and who is worshipped by the three worlds, how can you bow down to any one else, with this head?"

(131) Then said Vajrakarṇa, "O worthy person, it is due to my merit that you, indeed, have become a

1. पणमिज्जइ A. B. C 2 ° उत्तमंगेण B. 3. सो B.

जिणधम्मपभावेणं तत्थ गयाणं च कुण्डलं दिव्वं ।
सीहोयरेण दिन्नं तुट्ठेणं विज्जुयङ्गस्स ॥ १३७ ॥

तो दसउराहिवेणं दुहियाओ ताण अट्ठ दिन्नाओ ।
आभरणभूसियाओ सिग्घं पुरओ य ठवियाओ ॥ १३८ ॥

सीहोयरमाईहिं अन्नेहि वि पत्थिवेहि कन्नाणं ।
थणजहणसालिणीणं सयाणि तिण्णेव दिन्नाइं ॥ १३९ ॥

तो लक्खणो पवुत्तो न य महिलासङ्गहेण मे कज्जं ।
जाव य न भुयबलेणं समज्जियं अत्तणो रज्जं ॥ १४० ॥

भरहस्स सयलदेसं[1] मोत्तूणं मलयपव्वए अम्हे ।
काऊण पइट्ठाणं नियपुरं आगमिस्सामो ॥ १४१ ॥

(137) Siṁhodara, being pleased, made a gift of the celestial ear-pendants to Vidyudaṅga, due to the influence of the Jain Religion of (*i.e.*, observed by) those present there.

(138) Then the king of Daśapura offered them (in marriage) eight daughters and soon presented them, bedecked with ornaments, before them (*i.e.*, Rāma and Lakṣmaṇa).

(139) Then kings such as Siṁhodara and others too, offered them three hundred daughters possessing (beautiful) breasts and lips.

(140) Thereat said Lakṣmaṇa, "I have nothing to do with marriage so long as I do not acquire our own kingdom by the strength of my arms.

(141) "Having abandoned the whole of the territory of Rāma (Bharata), and having stayed on the Malaya mountain, we shall return to our own city.

1. रज्जं for देसं B.

एयाण अहं तइया पाणिग्गहणं करेमि कन्नाणं ।
भणियं च 'एवमेयं' सव्वेहि वि नरवरिन्देहिं ॥ १४२ ॥
सुणिऊण वयणमेयं तत्थ विसण्णाओ रायधूयाओ ।
घणविरहजलावत्ते सोगसमुद्दम्मि पडियाओ ॥ १४३ ॥[1]
एवं ते नरवसभा विमणाओ गेण्हिऊण धूयाओ ।
निययघराणि उवगया दसरहपुत्ते पणमिऊणं[2] ॥ १४४ ॥[2]
तत्थेव जिणहरे ते रत्तिं गमिऊण अरुणवेलाए ।
पुणरवि पहं पवन्ना वच्चन्ति सुहं जहिच्छाए ॥ १४५ ॥
चेइयहरं पभाए सुन्नं दट्ठूण जणवओ सव्वो ।
घरवावारविमुक्को जाओ च्चिय ताण सोगेणं ॥ १४६ ॥
वज्जयण्णेण समयं जाया सीहोयरस्स परपीई ।
सम्माणदाणगमणाइएसु परियड्ढियसिणेहा ॥ १४७ ॥

(142) "I shall marry these maidens then" and all the kings there said, "Be it so."

(143) Hearing these words, the princesses, there, became dejected and fell (as though) in the ocean of sorrow, having whirl.pools of long separation.

(144) Thus those kings taking their sorrow-stricken daughters (with them) and bowing down to the sons of Daśaratha returned to their palaces.

(145) Passing (that) night in that very sactuary of the Jina, they (*i.e.* Rāma, Lakṣmaṇa and Sītā) resumed their journey at dawn, and proceeded in comfort, according to their desire.

(146) Beholding the holy sanctuary empty, at dawn, all the (people of the) country, gave up their household duties, owing to grief for them.

(147) There arose great affection between Siṁhodara

1. 143 cd and 144 ab are absent in B which connects 143 ab with 144 cd of J. 2. णमिऊण for पणमिऊणं B.

एवं ते मन्दमन्दा दसरहतणया मेइणी सञ्चरन्ता ।
नाणागन्धाइपुण्णे तरुणतरुफले[1]भुञ्जमाणा पभूए[2] ॥
पत्ता ते कूववद्दं बहुभवणमहावप्पवावीसमिद्धं ।
उज्जाणे सन्निविट्ठा विमलकुसुमिए मत्तभिङ्गाणुगीए ॥१४८॥
॥ इय पउमचरिए वज्जयण्णउवक्खाणो (णं)[3] नाम
तेत्तीसइमो उद्देसओ समत्तो ॥

and Monk Vajra (-karna), which increased their mutual friendship due to honour, gifts visits etc.

(148) Thus those sons of Daśaratha traversing the earth in a very gentle manner, and enjoying abundant fruits of young trees full of manifold fragrance, arrived at Kupavarda abounding in many a house, big rampart and well, and took shelter in the garden (outside it) rich in white flowers and humming with intoxicated bees

[Thus ends canto 33 of the Paumacariya, entitled 'The Episode of Vajrakarna'].

1. तरुवरफले B. 2. जहिच्छं B. 3. उवक्खाणं B.

ताणं चिय उज्जाणे अच्छन्ताणं तिसाभिभूयाणं ।
सलिलत्थी तूरन्तो सोमित्ती सरवरं पत्तो ॥ १ ॥
ताव च्चिय नयराओ रायसुओ आगओ सरवरं तं ।
कीलइ जणेण समयं नामं कल्लाणमालो त्ति ॥ २ ॥
पेच्छइ तीरावत्थं सरस्स सो लक्खणं ललियरूवं ।
पेसेइ तस्स पुरिसं वम्महसरताडियसरीरो ॥ ३ ॥
गन्तूण पणमिऊण य भणइ 'पहू एह अणुवरोहेणं ।
तुह दरिसणुस्सवसुहं नरिन्दपुत्तो इहं महइ' ॥ ४ ॥
परिचिन्तिऊण 'को वि हु दोसो' संपत्थिओ य सोमित्ती ।
कोमलकरग्गगहिओ भवणं चिय पेसिओ तेणं ॥ ५ ॥

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(1) While they were resting in the garden, over whelmed by thirst, Lakṣmaṇa quickly went to a beautiful lake for the sake of water.

(2) Just then, from the city, there came to that beautiful lake, the prince (of Kupavarda), Kalyaṇamāla by name, and began to sport along with his men.

(3) He saw Lakṣmaṇa of graceful form, standing on the bank of the lake; and his body being hit by the arrows of cupid, he sent a man to him.

(4) The man went (up to Lakṣmaṇa) and bowing down (to him) said, "Come with me, O Lord, without constraint; the prince, here, is anxious to have the pleasure of the festival of your sight."

(5) Having thought to himself, "What harm, indeed, is there," Lokṣmaṇa started (towards Kalyāṇmāla)

एकासणे निविट्ठो पुच्छइ सो लक्खणं, 'कओ सि तुमं।
पत्यागओ महाजस किं नामं ते परिकहेहि' ॥ ६ ॥
सो भणइ, 'विप्पओगे[1] मह भाया चिट्ठए वरुज्जाणे ।
जाव य न तस्स अन्तं[2] वच्चामि तओ कहिस्से हं' ॥ ७ ॥
तो भणइ नराहिवई, 'एत्थं चिय भोयणं बहुवियप्पं ।
उवसाहियं मणोज्जं आणिज्जउ सो इहं चेव' ॥ ८ ॥
वीसज्जिओ तुरन्तो पडिहारो काणणे सुहनिविट्ठं ।
दट्ठूण पउमनाहं कुणइ पणामं ससीयस्स ॥ ९ ॥
भणइ य तो[3] पडिहारो 'सहोयरो, देव, तुज्झ वरभवणे ।
चिट्ठइ' विसज्जिओ हं नयराहिवईण पासं ते ॥ १० ॥

Holding him by his delicate fingers the latter ushered him into his palace.

(6) Seated on the same seat (as Lakṣmaṇa) he asked Lakṣmaṇa, "Whence, O far-famed one, have you come here? What is your name? Please tell me."

(7) Said he, "My brother is waiting (चिट्ठए) yonder there (*lit.* at a distance विप्पओगे) in that excellent garden. Unless I go to him I will not tell you (anything)."

(8) At this the king said, "Here is ready food of various sorts and pleasing to the mind. Let him be brought just here."

(9) A speedy porter was dispatched who seeing Rāma sitting at ease in the forest made salutation to Rāma accompanied by Sītā.

(10) Then the porter said (to Rāma), "O Sire, your brother is sitting in the palace. I am sent to you by (our) king."

1. विप्पउत्तो A. C. 2. जाव न तस्स उदन्तं A. C. 3. तओ for य तो B.

सामिय, कुणसु पसायं, पविसरसु नराहिवस्स वरभवणं' ।
वयणेण तस्स चलिओ सीयाएँ समं पउमनाहो ॥ ११ ॥

अब्भुट्ठिओ य एन्तो लच्छीनिलएण जणसमग्गेणं ।
दिन्नासणोवविट्ठो रामो सीयाएँ साहीणो ॥ १२ ॥

सव्वम्मि सुपडिउत्ते काउं मज्जणयभोजणाईयं ।
पउमो लक्खणसहिओ पवेसिओ तेण वरभवणं ॥ १३ ॥

पाएसु पणामिऊणं जंपइ, 'ताएण पेसिओ दूओ ।
मह सुणसु, देव, तुब्भे परमत्थं सारसब्भावं' ॥ १४ ॥

तो उज्झिऊण लज्जा[1] ओइन्धइ कंचुयं सरीराओ ।
सुरजुवइ व्व मणहरा नज्जइ सग्गाउ पब्भट्ठा ॥ १५ ॥

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(11) "O master, do a favour; enter the palace of (our) king " At his request, Rāma (Padma) along with Sita, started (for the palace).

(12) As he (Rāma) was approaching, he was greeted, by rising from his seat by Lakṣmaṇa accompanied by men. Rāma, together with Sītā took a seat offered him.

(13) After everything had been arranged properly (सुपडिउत्ते) Rāma (Padma) accompanied by Lakṣmaṇa, having finished bath, meal etc. was ushered by him into the grand hall.

(14) (Kalyāṇamāla) falling down at his feet said, "O Sire, the messenger was sent (to you) by my father. Hear (now from me) the real fact, the core of the truth."

(15) Then setting aside bashfulness, he (Kalyāṇamāla) doffed his robe from his person, when he looked like a charming nymph fallen down from heaven.

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1. लज्ज A. C

दिट्ठा वरकन्ना सा जोव्वणलायण्णकंतिपडिपुण्णा ।
लच्छि व्व कमलरहिया भवणसिरी चेव पच्चक्खा ॥ १६ ॥
तं भणइ पउमनाहो, 'भद्दे किं परिसेण वेसेण ।
कीलसि[1] वरतणुयङ्गि, कन्ने निययम्मि रज्जम्मि' ॥ १७ ॥
लज्जोणउत्तिमङ्गी भणइ य, 'निसुणेहि, देव, वित्तन्तं ।
नामेण वालिखिल्लो इह पुरिसामी नरवरिन्दो ॥ १८ ॥
तस्स पुहइ त्ति महिला सा गुरुभारा कयाइ संपन्ना ।
मेच्छाहिवेण जुज्झे बद्धो सो नरवई तइया ॥ १९ ॥
सुणिऊण वालिखिल्लं बद्धं सीहोयरो भणइ सामी ।
जो इह गब्भुप्पन्नो होही पुत्तो य सो रज्जे ॥ २० ॥
तत्तो य अहं जाया मन्तीण सुबुद्धिनामधेयेणं ।
सीहोयरस्स सिट्ठं, सामिय, पुत्तो समुप्पन्नो ॥ २१ ॥

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(16) That beautiful maiden endowed with youth, beauty and charm, looked like Lakṣmī without a lotus or like Bhavanśhri incarnate.

(17) Said Lord Rāma to her, "Gentle maiden possessing an excellent and delicate frame, why is it that you divert yourself in your kingdom, in this garb?"

(18) Bending low her head out of bashfulness, she said, "O Sire, listen to my account. There was a king, Vālikhilya by name who was the lord of this city.

(19) "His Queen, Pṛthivī, was once pregnant when that king was taken captive in war, by a Mleccha chief.

(20) "Learning that Vālikhilya had been captured, Emperor Simhodara said, 'He that will be born, of her, here, shall occupy this throne.'

(21) "Then was I born (a daughter to Vālikhilya).

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1. कीलइ B.

वालत्तणम्मि रइयं नामं कल्लाणमालिणी मज्झं ।
नवरं चिय सब्भावं मन्ती जणणी य जाणन्ति ॥ २२ ॥
काऊण पुरिसवेसं गुरुहि रज्जाहिवो परिट्ठविओ ।
अहयं तु पावकम्मा महिला तुब्भं समक्खाया[1] ॥ २३ ॥
तो कुणह पसायं मे, तायं मोएह मेच्छपडिवद्धं ।
गुरुसोयजलणतवियं इमं सरीरं सुहावेह ॥ २४ ॥
सीहोयरो वि राया न य तस्स विमोयणं, पहू, कुणइ ।
जं एत्थ विसयदव्वं निययं पेसेमि मेच्छाणं' ॥ २५ ॥
नयणंसुए मुयन्ती रामेणासासिया ससीएणं ।
भणिया य लक्खणेणं, 'मह वयणं सुणसु, तणुयङ्गी ॥२६॥

(But) the minister named Subuddhi reported to Simhodara, 'O Lord, a man-child is born.'

(22) "In my childhood, I was named Kalyāṇamālin: but the secret was known (only) to mother and the minister.

(23) "Dressing me as a man, the elders crowned me king. I, however, unfortunate that I am, have exposed myself to be a woman, to you.

(24) "Therefore, do me a favour, set free my father who has been captured by the Mlecchas, and gladden this (my) person that is being burnt by the fire of great anguish.

(25) "King Simhodara would not secure his release. I would send to the Mlecchas whatever wealth I own here in this territory."

(26) She who was shedding tears was consoled by Rāma along with Sita and was spoken to by Lakṣmaṇa, "O slender-bodied one, listen to my words.

1. समक्खायं A. C

रज्जं करेहि, सुन्दरि, इमेण वेसेण ताव भयरहिया ।
मोएमि जाव तुज्झं पियरं कइएसु दियहेसु ' ॥ २७ ॥
एव भणियम्मि[1] तोसं जणए व विमोइए गया बाला ।
उल्लसियरोमकूवा सहस त्ति समुज्जला जाया ॥ २८ ॥
दिवसाणि तिण्णि वसिउं तत्थुज्जाणे मणोहरे रम्मे ।
सीयाएँ समं दोण्णि वि विणिग्गया सुहपसुत्तजणे ॥ २९ ॥
अह विमलम्मि पहाए सा कन्ना ते तहिं अपेच्छन्ती ।
रोयइ कलुणं मयच्छी सोगावन्नेण हियएणं ॥ ३० ॥
एवं उज्जाणाओ निययपुरं पविसिऊण सा कन्ना ।
रज्जं करेइ नयरे तेणं चिय पुरिसवेसेणं ॥ ३१ ॥
अह ते कमेण पत्ता विमलजलं नम्मयं सुविच्छिण्णं ।
चक्कायहंससारसकलमहुरुग्गीयसद्दालं ॥ ३२ ॥

(27) "O beautiful maiden, be ruling, (being) free from fear, (just) in this dress till I secure in a few days the release of your father."

(28) When it was said thus, the maiden was pleased as if at the release of her father; and beamed with joy, her hair standing on their ends.

(29) Staying for three days, in that heart-ravishing and charming garden both of them, together with Sītā set out elsewhere, when the people were sleeping in comfort.

(30) Then at the bright dawn, that gazelle-eyed maiden, not finding them there, began to weep piteously with her heart overwhelmed by sorrow.

(31) Thus (returning) from the garden (and) entering her city, that maiden ruled there (*i.e.*, over the city) in that very manly garb.

(32–33) Now gradually, they reached the Narmadā

1. एव भणिम्मि B.

इह पत्तियम्मि काले बलवंन्ता जइ वि पत्थिवा बहवे ।
मह दिट्ठिगोयरं ते असमत्था रणमुहे धरिउं ॥ ४८ ॥
सो हं निराणुकंपो दरिसणमेत्तेण तुम्ह भयभीओ ।
चलणेसु एस पडिओ, भणह लहुं किं करेमि त्ति' ॥ ४९ ॥
पउमेण तओ भणिओ किवालुणा, 'जइ करेह मह वयणं ।
मोएहि[1] बन्धणाओ नराहिवं वालिखिल्लं तं' ॥ ५० ॥
'जं आणवेसि, सामिय,' एवं भणिऊण वालिखिल्लं सो ।
मोएइ बन्धणाओ संमाणं से परं कुणइ ॥ ५१ ॥
नीओ पउमसयासं पणमइ य पुणो पुणो पसंसन्तो ।
'जं बन्धणाउ मुक्को अहयं तुम्हं पसाएणं' ॥ ५२ ॥
भणिओ य राघवेणं, 'इट्ठयणसमागमं लहसु सिग्घं ।
जाणिहिसि सच्चमेयं[2] नियपुरीपत्थिओ सन्तो' ॥ ५३ ॥

(48) "Here, upto this time, even though there had been many powerful kings, they were unable to hold on, within my sight, in the battle front.

(49) "I who have been such, and without compassion am terror-stricken at the mere sight of you. Here I fall at your feet, tell (me) quickly what I should do."

(50) Then the compassionate Rāma said (to him), "If you would do my bidding, release that king Vālikhilya from bondage."

(51) "As you command (me), Sir," (said he). So saying, he released Vālikhilya from bondage and did him great honour.

(52) Taken to Rāma, he (Vālikhilya) saluted him, praising him again and again, "That (जं) I am released from bondage, is (indeed) due to your favour."

(53) Rāma said to him, "May you, ere long, have-

1. मोत्तूण वालखिल्लं नियपुरं तो पवेसेहि B 2 सव्वमेयं A. B C.
3. नियपुरि A. C. नियपुर B

चलिओ य वालिखिल्लो पणइं काऊण रुद्दभूई य ।
पउमो मेच्छाहिवई ठविय वसे वच्चइ पहेणं ॥ ५४ ॥

राया वि वालिखिल्लो संपत्तो रुद्दभूइणा समयं ।
पविसरइ कूववद्दं[1] वंदिजणुग्घुट्ठजयसद्दो ॥ ५५ ॥

चिरविप्पओगदुहिया पणमइ कल्लाणमालिणी पियरं ।
तेण वि य उत्तमंगे धूया परिचुंबिया तयणु ॥ ५६ ॥

पुहवी वि महादेवी परितुट्ठा पुलइएसु अंगेसु ।
संभासिया सणेहं भिच्चा य सणायरा सव्वे ॥ ५७ ॥

ण्हाओ महारहसुहो समयं चिय रुद्दभूइणा एत्तो ।
आहरणरयणकणयाइएसु पूएइ मेच्छवइं ॥ ५८ ॥

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a union with your dear ones. You will know the truth of this as you will be on the way to your city."

(54) And Vālikhilya, making salutation (to Rāma) proceeded, as well as Rudrabhūti. Rāma (on his part) reducing the Mleccha chief to subjugation, went his way.

(55) King Vālikhilya too, accompanied by Rudrabhūti entered Kūpavarda. amid the cries of victory shouted by the bards.

(56) Afflicted by a long separation (from her father) Kalyāṇamālinī bowed down to (her) father. He too, then, kissed (his daughter) on the forehead.

(57) Queen Pṛthivī who was very pleased, her limbs horripilating (with joy), and all the servants together with the citizen folk, were affectionately spoken to (by him)

(58) Then (एत्तो) the son of Mahāratha, along with Rudrabhūti, took a bath and (Vālikhilya) honoured the Mleccha chief with ornaments, jewels, gold etc.

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1. कुवेर मो B.

संपूइओ पयट्टो आउच्छेऊण मेच्छसामन्तो ।
संपत्तो निययपुरं रमइ सुहं वालिखिल्लो वि ॥ ५९ ॥
सोऊण धीरस्स[1] विचेट्ठियं ते सीहोदराई वहवे नरिंदा ।
पसंसमाणा विमलं जसोहं जाया ससंका पउमस्स निच्चं ॥ ६० ॥

इय पउमचरिए वालिखिल्लउवक्खाणं नाम
चउतीसइमो उद्देसओ समत्तो ॥

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(59) After being honoured, the Mleccha chief took his leave (of Vālakhilya) and set out and got to his city. Vālikhilya too, passed his time happily.

(60) Hearing about the behaviour of the noble one (*i.e.*, Rāma) those many kings, Simhodara and others, praising the spotless (punningly, विमल the name of the author) flow of glory (of Rāma) became (as it were) the moons to the lotus (punningly, Rāma) evermore.

[Thus ends Canto 34 of the Paumacariya entitled 'The Tale of Vālıkhilya'].

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1. वीरस्स B

Canto 35

[(1-4) Rāma and party come to a dreary tract of land through which flows the Tāpī. (5-7) Next, they come of the residence of *Kapila* in Arunagrāma. (8-12) He turns out Rama. (13-15) He is punished by Lakṣmaṇa, but saved by Rama (16-17) Rāma resumes his journey. (18-19) Description of the rainy season. (20-26) Rama takes shelter under a *Nyagrodha* tree. Pūtana, a *Yakṣa* chief, creates Rāmapurī for Rāma. (27-38) Kapila sees Ramapurī, a *Yakṣiṇī* named Sunāmā informs him of Rāma's charity and tells him how to approach Rāma. (39-42) Kapila gets to Rāmapurī and adopts Jainism there. (43-48) Returning home, Kapila tells his wife of his conversion, his wife, however, has already adopted Jainism. (49-50) Kapilas exhortation on Holy life. (51-59) Kapila and his wife go to Ramapurī. (60-61) At the sight of Lakṣmaṇa Kapila takes fright, and tries to run away, but is called back by him. (62-67) Kapila pays his homage to Rama and party, and expresses his regret for having once illtreated them. (68-72) Incidentally, Kapila refers to the story of Sanatkumāra to show how even great personages of unknown identity, are slighted by common folk. (73-75) Rāma consoles Kapila and honours him (76-78) Kapila attains to great good fortune by the grace of Rāma (79) Kapila embraces asceticism. (80-81) *Phala-śruti* of the tale of Kapila]

कविलोवक्खाणं

अह ते कमेण विञ्झं अइक्कमेऊण पाविया विसयं ।
मज्झेण वहइ तावी जस्स नई निम्मलजलोहा ॥ १ ॥
वच्चन्ताणुद्देसो जाओ जलवज्जिओ अरण्णम्मि ।
ताव च्चिय अइगाढं सीया तण्हं समुव्वहइ ॥ २ ॥
भणइ पउमं वि सीया[1], 'सूसइ कण्ठो महं अइतिसाए[2] ।
परिसमजणियं च तणू, तम्हा उदयं समाणेह' ॥ ३ ॥
हत्थावलम्बियकरा भणिया रामेण, 'पेच्छ, आसन्ने ।
गामं तुङ्गवरघरं[3], एत्थ तुमं पाणियं पियसु' ॥ ४ ॥
एव भणिऊण सणियं[4] सणियं सम्पत्थियाऽरुणग्गामे ।
गेहम्मि य उवविट्ठा कविलस्स उ[6] आहियग्गिस्स ॥ ५ ॥

(1) Now having gradually crossed the Vindhya, they reached the country through which flows the river Tāpī of a current of clear waters.

(2) As they were going through the fast, they got a waterless tract; just then, Sītā felt extremely thirsty.

(3) Sītā said to Rāma, "My throat is parched by excessive thirst, and my body is fatigued; get (me), therefore, (some) water."

(4) Supporting her by the hands, Rāma said to her, "Look! Just near here, there is a town with lofty and grand buildings. There, you will drink water."

(5) So saying they proceeded gradually, to Aruṇagrāma; (and reaching there) they sat down in the house of Kapila, a sacrificer.

1. तिसाए A. C. B. 2. अईवारं (?) A. C. अतीताए (?) B. 3. गामं तु वरुणगामं B. 4. तो ते B. 5. वरुणगामं B. (अ)रुणग्गामं A. C. 6. य B.

तं वम्भणीएँ दिन्नं पीयं सीयाए सीयलं सलिलं ।
ताव च्चिय रण्णाओ संपत्तो तक्खणं कविलो ॥ ६ ॥
तरुफलसमिहकन्तो कमण्डलुग्गहियउञ्छवित्तीओ[1] ।
अइकोहणो विसीलो[2]उल्लुण्ठमुहो[3]कक्कड(कड)च्छीओ॥७॥
ते तत्थ संनिविट्ठा[4] दट्ठूणं वम्भणी[5] भणइ रुट्ठो ।
'एयाण घरपवेसो किं ते दिन्नो, महापावे ॥ ८ ॥
पहरेणुमलचइलणा मा मे उवहणह अग्गिहोत्तघरं ।
तुब्भे निप्फिडह लहुं[6] किं अच्छह एत्थ निल्लज्जा' ॥ ९ ॥
तो भणइ जणयधूया, 'इमेण दुव्वयणअग्गिनिवहेणं ।
दड्ढं सरीरयं मे रण्णं व जहा वणदवेणं ॥ १० ॥

(6-7) Then (त) Sitā drank cool water given her by the Brahmin's wife; just then, at that very moment, there came from the forest, Kapila (6)

(who was) loaded with the fruits of the trees and sacred sticks, (Kapila) who carried a gourd in his hand and lived by gleaning, who was very irascible and of bad character and who was harsh of tongue and hideous-eyed. (7)

(8) Seeing them seated there, he got angry and said to his wife, "You great sinner, why have you allowed them access in (my) house."

(9) Turning to them he said, "Don't you defile my house of sacred fires; get you gone quick; why do you, shameless ones, remain here?"

(10) Then said Sītā, "My body is burnt by this heap of fire of harsh words (of this man) like a forest by conflagration.

1. उंछ for उच्छ A. 2. विसीली B 3 उलुयमुहो A. C. उलुठमुहो B 4 सतिविट्टे A C 5 वम्भणि A. C 6. निप्फिडह लहु तब्भ A.

अडवीसु वरं वासो समयं हरिणेसु जत्थ सच्छन्दो ।
न य परिसाणि, सामिय, सुव्वन्ति जहिं दुवयणाइं' ॥ ११ ॥
लोएण तत्थ बहुओ वारिज्जन्तो वि गामवासीणं ।
न पसज्जइ दुट्टप्पा भणइ य, 'गेहाओ निप्फिडह' ॥ १२ ॥
आरुट्ठो सोमित्ती गाढं दुव्वयणफरुसवाएहिं ।
चलणेसु गेण्हिऊणं अहोमुहं भामई विप्पं[1] ॥ १३ ॥
भणिओ य राघवेणं, 'लक्खण न य एरिसं हवइ जुत्तं ।
मेल्लेहि इमं विप्पं, पावं अयसस्स आमूलं ॥ १४ ॥
समणा य बम्भणा वि य गोपसुइत्थी य बालया वुड्ढा ।
जइ वि हु कुणन्ति दोसं तह वि य एए न हन्तव्वा' ॥ १५ ॥
मोत्तूण बम्भणं तं सोमित्ती राघवो सह पियाए ।
अह निग्गओ[2] घराओ पुणरवि य पहेण वच्चन्ति ॥ १६ ॥

(11) A stay in forest in company with the deer is preferable (to one in such a place) where (*i.e.*, in the forest) there is full freedom for one, and where, O lord, such harsh words are not heard."

(12) Though dissuaded by the crowd of the townsmen there, that wretch of a Brahmin, wicked at heart, could not be passified and said, "Get out of (my) house."

(13) Lakṣmaṇa got very angry at the severe blows of harsh words and catching hold of the Brahmin by the feet he revolved him, with face downwards.

(14) Rāma (Rāghava) said (to him), "Lakṣmaṇa, such a behaviour (on your part) is not proper; leave off this Brahmin, (for) sin is the root of infamy.

(15) "Even though Śramans, Brahmins, the cattle, (other) animals, women, children and the old commit a fault, yet, they should not be killed."

(16) Thereafter leaving off that Brahmin, Lakṣmaṇa

1. अहोमुहो भामिओ विप्पो B. 2. निग्गया B.

'कूलेसु गिरिणईणं निवसामि वरं अरण्णवासम्मि[1] ।
न य खलयणस्स गेहं पविसामि,' पुणो भणइ रामो ॥ १७ ॥
ताव च्चिय घणकालो समागओ गज्जियाइसद्दालो ।
चञ्चलतडिच्छडालो धारासंभिन्नपहमग्गो ॥ १८ ॥
अन्धारियं समत्थं गयणं रविकिरणववगयालोयं ।
वरिसन्तेण पलोट्टा जह पुहई भरियकूवसरा ॥ १९ ॥
सलिलेण तिम्ममाणा पत्ता निग्गोहपायवं विउलं ।
घणवियडपत्तबहलं नज्जइ गेहं व अइरम्मं ॥ २० ॥
सो तत्थ दुमाहिवई इभकण्णो नाम सामियं गन्तुं ।
भणइ, 'करेहि[2] परित्तं, गिहाउ उव्वासिओ अहयं' ॥२१॥

and Rāma with his beloved went out of the house and once again, proceeded along their path.

(17) Rāma (while on the way) said, "I would rather live a life in a forest on the banks of mountain-streams, than enter again, the house of a wicked man."

(18) Just then set in the rains which were full of noise of thundering (of the clouds) etc., which possessed flashes of flickering lightning and which distorted completely the paths and ways by its showers.

(19) The whole of the sky in which the light of the sun's rays had disappeared was darkened—and in fact the whole earth with its wells and lakes filled up was, as it were, washed away (पलोट्टा) with the showering (rain).

(20) Being drenched by water they reached a huge *Nyagrodha* tree, full of thickly growing big leaves, which, as though (नज्जइ) made a very pleasant house.

(21-22) There the lord of the (*Nyagrodha*) tree named Ibbhakarṇa went to his his master (*i.e.* Pūtana) and said to him, "Offer me protection, I have been driven

1. वरं खु भरण पि रण्णवासम्मि, B. 2. करेह B.

तो भणइ गणाहिवई, 'सेणिय, निसुणेहि, तत्थ सो विप्पो ।
सूरुग्गमे पयट्टो दब्भयहत्थो[1] अरण्णम्मि ॥ २७ ॥

तेण भमन्तेण तहिं दिट्ठा नयरी घरावणसमिद्धा ।
उववणतलायजणधणसमाउला तुङ्गपायारा ॥ २८ ॥

चिन्तेइ वम्भणो सो, 'किं सुरलोगाउ आगया एसा ।
नयरी मणाभिरामा कस्सवि पुण्णाणुभावेणं ॥ २९ ॥

किं होज्ज मए सुमिणो दिट्ठो माया व केण वि पउत्ता ।
पित्ताहियं व चक्खुं होज्ज व मरणं समासन्नं' ॥ ३० ॥

एयाणि य अन्नाणि य परिचिन्तन्तेण महिलिया दिट्ठा ।
भणिया य, 'कस्स भद्दे एस पुरी देवनयरि व्व' ॥ ३१ ॥

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(27) Then said the Pontiff (Indrabhūti), "O Śreṇika, listen: That Brahmin started for the forest there at sunrise, with blades of *darbha* grass in his hands.

(28) While wandering he saw there (that) city full of buildings and markets, crowded with parks, lakes, people and riches, and (surrounded by) lofty ramparts.

(29) The Brahmin (then thought to himself), "Is this charming city come down from heaven, due to the greatness of some one's merit?

(30) May it be that I am seeing a dream? Or is it an illusion conjured up by some one? Or is it that my eyes are affected by bile? Or (perhaps is it that) my death is imminent?"

(31) Thinking of these and (such) other (things), he saw a lady to whom he said "Good lady, whose is this city which resembles Amarāvatī (*lit.* the city of the gods)?"

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१. असिअयहत्थो B.

जो उण अणुव्वयधरो जिणधम्मुज्जयमणो[1] सुसीलो य ।
सो पूइज्जइ पुरिसो पउमेण अणेगदव्वेणं' ॥ ३८ ॥

सुणिऊण वयणमेयं वच्चइ विप्पो थुइं पउञ्जन्तो ।
सम्पत्तो जिणभवणं पणमइ य तहिं जिणवरिन्दं[2] ॥ ३९ ॥

तं पणमिऊण साहू[3] पुच्छइ अरहन्तदेसियं धम्मं ।
समणो वि अपरिसेसं साहेइ अणुव्वयामूलं ॥ ४० ॥

तं सोऊण दियवरो[4] धम्मं गेण्हइ गिहत्थमणुचिण्णं ।
जाओ विसुद्धभावो अणन्नदिट्ठी परमतुट्ठो ॥ ४१ ॥

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devotion, to the Arhats, enters (the city), without any obstruction; (but) he who is contrary to (such a one) meets his death.

(38) "Moreover, that man who observes the (five) Lesser vows, who has his mind intent on the religion of the Jina, and who is of good character, is honoured by Rāma with manifold wealth."

(39) Hearing these words, the Brahmin started and singing hymns (to the Jina) reached the shrine of the Jina; and there he bowed down to the great Jina.

(40) Then (तं) making salutation to the sages, he asked (one of them) about the Religion preached by the Arhats. The monk, on his part (वि) expounded (to him) thoroughly and completely, the (five) Lesser vows.

(41) Having heard that the good Brahmin adopted the religion practised by householders and became pure of thought and unattached to any other faith and highly contented.

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1. जिणवरधम्मुज्जुओ B 2 मुणि° for जिण°. 3 साहु A. C. 4. सोऊण दियवरो त B

'असणाइएण[1] भत्तं लद्धं जह पाणियं च तिसिएणं ।
तह तुज्झ पसाएणं, साहव, धम्मो मए लद्धो[2]' ॥ ४२ ॥
एव भणिऊण समणं पणामिय सव्वायरेण परितुट्ठो ।
परिओसजणियहियओ निययघरं पत्थिओ विप्पो[3] ॥ ४३ ॥
भणइ पहिट्ठो कविलो, 'सुन्दरि, साहेमि जं मए अज्जं ।
दिट्ठं अदिट्ठपुव्वं सुयं च गुरुधम्मसव्वस्सं ॥ ४४ ॥
समिहाहेउं संपत्थिएण दिट्ठा पुरी मए रण्णे ।
महिला य सुन्दरङ्गी नूणं सा देवया का वि ॥ ४५ ॥
परिपुच्छियाएँ सिट्ठं तीए मह एस, विप्प, रामपुरी ।
सावयजणस्स पउमो देइ किलाणन्तयं दव्वं ॥ ४६ ॥

(42) (He said to the monk) "Just as food is found by a hungry man or water by one who is thirsty; so, O monk, is (this) religion found by me, by your grace"

(43) So saying to the monk and bowing down to him with all respect, the Brahmin highly contented and pleased at heart, started home.

(44) Being delighted, Kapila said (to his wife), "O beautiful one, I shall tell you what I have seen today that had been never seen before, and what I have heard—the all-in-all of the Great Religion.

(45) "As I had gone out for the sacred sticks, I saw in the forest, a city and a woman of a beautiful body—indeed she (must be) some goddess.

(46) "When asked, she told me, "this is, O Brahmin Rāmpurī (where) Rāma, indeed, gives (away) to the lay-devotees immense wealth

1. छ (छु) हिएण य B. 2. B inserts one stanza between 42 and 43 of J. 3. कविलो गओ सगेह हरिसवसुब्भिण्णरोमचो ॥ B.

समणस्स संनियासे धम्मं सुणिऊण सावओ जाओ ।
परितुट्ठो हं, सुन्दरि, दुल्लहलंभो मए लद्धो' ॥ ४७ ॥
सा बम्भणी सुसम्मा[1] भणइ पई, 'जो तुमे मुणिसयासे ।
गहिओ जिणवरधम्मो सो हु मए चेव पडिवन्नो' ॥४८॥
'सव्वायरेण, सुन्दरि, फासुयदाणं मुणीण दायव्वं ।
अरहन्तो सयंकालं नमंसियव्वो पयत्तेणं ॥ ४९ ॥
तो भुञ्जिऊण सोक्खं उत्तरकुरवाइभोगभूमीसु ।
लभिहिसि परम्पराए निव्वाणमणुत्तरं ठाणं[2] ॥ ५० ॥
सागारधम्मनिरओ कविलो तं बम्भणी भणइ एवं ।
'पउमं, पउमदलच्छी[3], गन्तूण पुरिं च पेच्छामो ॥ ५१ ॥

(47) "Having heard religious discourse from a monk I turned a lay-devotee. I am very glad, O beautiful one (that) I have got a rare acquisition"

(48) That Brahmin's wife named Suśarmā said to (her) husband, "The religion of the great Jina that you have adopted in the presence of the monk, I, too, have accepted."

(49) (Said the Brahmin to her), "O beautiful one, pure gifts should be distributed, with all respect, to the monks and the Arhat should be, at all times adored with zeal.

(50) Thereby (तो) enjoying happiness in the lands of enjoyment such as the Uttara Kurus, you will, successively, attain to the highest state, the *Nirvāṇa*."

(51) Kapila who was devoted to the religion of the householders, said to his wife as follows: "O one with the eyes like lotus-petals, let us go to the city (*i.e.*, Rāmapurī) and see Rāma.

1. सुसीमा A C. सुसामा B 2. B omits stanza 50 of J. and inserts seven stanzas between 49 and 51 of J. 3 पउमदलच्छे B.

दव्वेण विप्पमुक्कं पुरिसं दारिद्दसागरे पडियं ।
उत्तारेइ निरुत्तं रामो अणुकम्पमावन्नो' ॥ ५२ ॥
तो निग्गओ घराओ पुरओ काऊण बम्भणी विप्पो ।
कुसुमकरंडयहत्थो उच्चलिओ रामपुरिहुत्तो ॥ ५३ ॥
सो तत्थ वच्चमाणो पेच्छइ नागे फडाविसालिल्ले ।
वेयाले य बहुविहे दाढाविगरालवीहणए ॥ ५४ ॥
एयाणि य अन्नाणि य रूवाणि बहुप्पयारघोराणि ।
कन्ताए समं विप्पो घोसेइ महानमोक्कारं ॥ ५५ ॥
'मोत्तूण लोगधम्मं अहियं जिणसासणुज्जओ अहयं ।
जाओ, नमो जिणाणं संपइऽतीए भविस्साणं ॥ ५६ ॥
पंचसु भरहेसु सया एरवएसु य तहा महाविदेहेसु[1] ।
एएसु य जायाणं नमो जिणाणं जियभयाणं[2] ॥ ५७ ॥

(52) Rāma moved to compassion, surely, takes across (the ocean of poverty), a man destitute of wealth and fallen in the ocean of poverty."

(53) Then his wife walking ahead of him, the Brahmin started for Rāmapuri, with a flower-basket in hand.

(54) While going there, he saw snakes with large hoods, and goblins of various kinds, fearsome owing to hideous jaws.

(55) Beholding these and many other forms, fierce in many ways, the Brahmin, along with his wife, shouted out the great (formula of) salutation—

(56) (and said) "Renouncing the unwholesome worldly religion, I have become intent on the preaching of the Jina. Bow be to the Jinas, the past, the present as well as those that are yet to be.

(57) Bow be, evermore, to the Jinas, who had con-

1. पंचसु पचसु पंचसु भरहेरवएसु तह विदेहेसु A. 2. B inserts one stanza between 57 and 58 of J.

जिणधम्मनिच्छियमणो एवं तु विहीसियाउ वोलेउं ।
पत्तो रामपुरी[1] सो कन्तासहिओ मणभिरामं ॥ ५८ ॥
अब्भन्तरं पविट्ठो दावेन्तो महिलियाए भवणवरे ।
रायङ्गणं च पत्तो आलोवइ[2] लक्खणं विप्पो ॥ ५९ ॥
पेच्छन्तेण[3] सुमरिओ एसो सो रूवकन्तिपडिपुण्णो[4] ।
जो कडुयकक्कसेहिं तइया वयणेहि मे सत्तो ॥ ६० ॥
तस्स भएणं तुरिओ मोत्तूणं बम्भणी[5] पलायन्तो ।
लच्छीहरेण दिट्ठो सिग्घं सद्दाविओ विप्पो ॥ ६१ ॥
वाहरिओ य नियत्तो दट्ठूणं दो वि ते महापुरिसे ।
सत्थि[6] करेइ कविलो मुञ्चइ पुप्फञ्जली पुरओ ॥ ६२ ॥

quered fear and who are born in the five religions of Bharata as well as in those of Airāvata and Mahāvideha.

(58) Going past (those) frightful sights he with his mind fixed upon the religion of the Jina, arrived along with his wife, in the charming Rāmapuri.

(59) Entering into it and pointing out to (his) wife its grand mansions, the Brahmin reached the royal court-yard (where) he saw Lakṣmaṇa.

(60) As he was looking at him (i.e., Lakṣmaṇa) he remembered him (and said to himself), " This is he, endowed with handsomeness and grace, who was then scolded by me with caustic and harsh words.

(61) As the Brahmin was running away in haste, having abandoned his wife, for fear of him, Lakṣmaṇa saw him and accosted him immediately.

(62) Being called, he turned back, and seeing both those great men, Kapila uttered (the words of) 'hail', and placed before them (*i.e.*, at their feet) a handful of flowers.

1. रामपुरिं A. C. 2. आलोयइ A. C. 3. पेहन्तेण B 4. एसो इंदीवरप्पभो पुरिसो B 5 बंभणिं A. B C. 6. सत्थ B. से(स)त्थ A.

पउमेण बम्भणो सो भणिओ, 'कत्तो सि आगओ तुहयं?' ।
सो भणइ, 'आगओ हं अरुणग्गामाउ तुह पासं ॥ ६३ ॥
कविलो नामेणाहं हवइ सुसम्मा[1] य गेहिणी एसा ।
तइया मए न नाओ[2] पच्छन्नमहेसरो सि तुमं ॥ ६४ ॥
जइ वि य सयं नरिन्दो परविसयगओ हवेज्ज एगागी ।
तह वि य परिहवट्ठाणं पावइ, लोए ठिई एसा ॥ ६५ ॥
जस्सत्थो तस्स सुहं जस्सत्थो पण्डिओ य सो लोए ।
जस्सत्थो सो गुरुओ[3] अत्थविहूणो[4] य लहुओ उ ॥ ६६ ॥[5]
तस्स महत्थो य जसो धम्मो वि य तस्स होइ साहीणो ।
धम्मो वि सो समत्थो जस्स अहिंसा समुद्दिट्ठा ॥ ६७ ॥[6]

(63) That Brahmin was asked by Rāma, "Whence have you come" He replied, "I have come to you from Aruṇagrāma.

(64) "I am Kapila by name; this is my wife, Suśarmā—I did not know you, then, that you are (some) great Divinity in disguise.

(65) "Even if a king himself were to go alone to a strange country, he is subjected to insults (by the ordinary people); such is the way of the world.

(66) "In this world, he who has wealth, has happiness; he who has wealth, is (looked upon as) learned; he who has wealth (is looked upon as) great; he however (उ), who is devoid of wealth is (looked upon as) worthless.

(67) "He who is instructed in Ahiṁsā possesses great wealth and fame, and has even (वि) the whole

1. सुसामा B. सुसीमा A. C. 2. णायं B. 3. गरुओ A. C. 4 अत्थविहीणो B 5. B inserts one stanza between 66 and 67 of J. 6. as read by B. अत्थो वि सो पसत्थो जो गिहधम्मेण हवइ माहीणो । धम्मो वि य जत्थ दया दया विसा सुम्मणे (?) विमन्ना ॥

अहवा किं न सुयं ते सणंकुमारो समन्तभरहवई ।
रूवस्स दरिसणट्ठे जस्स सुरा आगया इहइं[1] ॥ ६८ ॥
संवेगजणियकरुणो[2] पव्वज्जं गेण्हिउं परिभमन्तो ।
भिक्खं च अलभमाणो विजयपुरं पाविओ कमसो ॥ ६९ ॥
पडिलाहिओ महप्पा कयाइ दारिद्दसमभिभूयाए ।
पडिया य रयणवुट्ठी गन्धोदयपुप्फवरिसं च ॥ ७० ॥
एवंविहा वि समणा सुरनरमहियच्चिया दढचारित्ता ।
परविसयं विहरन्ता परिभूया दुट्ठलोएणं ॥ ७१ ॥
फरुसाणि अणिट्ठाणि य जं भणिया रागदोसमूढेणं[3] ।
तं खमह अविणयं मे जो तुम्ह पहू कओ तइया ॥ ७२ ॥

Religion under his sway:—in fact (वि) Ahiṁsā makes up the whole of Religion

(68–70) "Or have you not heard that Sanatkumāra, who was the overlord of the entire Bharata (continent), and for the sight of whose (handsome) form, gods had come here (on earth),—he with compassion arisen in him owing to despondency, adopted monkhood and wandering about without getting any alms went duly to Vijayapura, where he, the magnanimous one, was served with alms by a certain lady oppressed by poverty. At that time a shower of jewels came down as well as that (वारस) of perfumed water and flowers.

(71) "Even such ascetics confirmed in holy life and honoured and worshipped by gods and men (alike) were insulted by wicked people, while moving in a strange country.

(72) "O Lord, whatever harsh and unpleasant (words) I spoke to you (then), deluded as I was by

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1. इहयं B. 2. °करणो A B. C. 3. °मोहेणं B.

कविलं एव रुयन्तं संथावइ राघवो महुरभासी ।
सीया वि सुसम्मं[1] संभमेण परिनिव्वुई[2] कुणइ ॥ ७३ ॥
कणयकलसेसु कविलो किंकरपुरिसेहि[3] पउमआणाए ।
साहम्मिओ त्ति काउं[4] कन्ताएँ समं तओ ण्हविओ ॥ ७४ ॥
भुञ्जावियो विचित्तं आहारं भूसिओ य रयणेहिं ।
दिन्नं च धणं बहुयं ताहे गेहं गओ विप्पो ॥ ७५ ॥
आजम्मधणविहीणो पत्तो जणविम्हयं महाभोगं ।
तह वि य न करेइ धिइं सम्माणपराहयसरीरो ॥ ७६ ॥
'पुव्वं विहडिपडियं मज्झ घरं आसि विभवपरिहीणं ।
रामस्स पसाएणं जायं धणरयणपरिपुण्णं[5] ॥ ७७ ॥

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passion and hatred, (pray) forgive me that rudeness (of speech) which I showed you then."

(73) Rāghava of sweet words consoled Kapila who was weeping thus; (and) Sītā, too, in agitation, comforted Suśarmā (Kapila's wife).

(74–75) Then, *knowing him to be* (*Rāma's*) *co-religionist* the servants and attendants, at the behest of Rāma, bathed Kapila, *along with his wife*, *with* (*water from*) golden pitchers, feasted him on various dishes, bedecked *him* with jewels, and bestowed on him plenty of wealth after which the Brahmin went home.

(76) Though he got that abundant wealth (भोग) that amazed the people, still, he could not *feel* at ease, devoid of wealth since birth and deprived of honour that had been (*all along*).

(77) (Said he to himself), "My house which had been

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1. सुसोमं A. C 2. परिनिव्वुइ A. C. 3. किंकरपुरिसेसु B. 4. भणिउं B. 5. संपुन्नं B.

हा कट्ठं सप्पुरिसा[1] जं मे निब्भच्छिया अणज्जेणं ।
तं मे दहइ सरीरं सल्लं च अवट्ठियं हियए ॥ ७८ ॥

अट्ठारसयसहस्सा धेणूणं तं च गेहिणी[2] मोत्तुं ।
नन्दवदस्स[3] सयासे कविलो दिक्खं समणुपत्तो ॥ ७९ ॥

बारसविहं तवं सो कुणमाणो मारुओ व्व नीसङ्गो ।
विहरइ मुणी महप्पा गामागरमण्डियं वसुहं ॥ ८० ॥

जो कविलस्स इमं तु पयत्थं[4]
एक्कमणो निसुणेइ मणुस्सो ।

decayed and delapidated and destitute of prosperity, is (now), with Râma's grace, full of wealth and jewels.

(78) "Oh! alas! that I, shameless that I was, reviled (these) good souls, burns my body and is rankling in my heart."

(79) Relinquishing (his) eighteen thousand cows and his wife, Kapila received initiation at the hands of (sage) Nandapati.

(80) Practising the twelvefold penance, that high-souled monk, unattached (to anything) like the wind, moved about on the earth adorned with towns and mining settlements.

(81) The man who being attentive, listens to this narrative of Kapila,—he getting pure in body, enjoys heavenly bliss that is derived from a thousand fasts.

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1. महपुरिसा B. 2. गेहिणि A. C. 3 नदजदस्स A. C. 4. पसत्थ B.

सो उववाससहस्सविहायं
भुञ्जइ दिव्वसुहं विमलङ्गो[1] ॥८९॥

॥ इय पउमचरिए कविलोवक्खाणं नाम
पञ्चतीसइमो उद्देसओ[2] समत्तो ॥

[Thus ends the 35th Uddeśaka of the Paumacariya, entitled "The Narrative of Kapila."]

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1. विमलं सो B. 2. पव्वं B.

South from अयोध्या, leaving the kingdom of अयोध्या to भरत. The previous Canto tells us how they had come southward as far as the river गभीरा. Now they are going further south. दो वि–द्वौ अपि–ref. to राम and लक्ष्मण. Note that अपि becomes वि after vowels (and पि after nesals *e.g.* चउसु वि Pc. 33.11, केत्तियमेत्त पि Pc. 33.12) °सहिया—°सहितौ accompanied by वच्चन्ता—Nom. plu of the present part. of वच्च to go This root is generally referred to व्रज् (a case of च् for ज् cf. हे VIII. 4-225) Acc. to Pischel, however, it is to be traced to व्रात्य (a tramp) Woolner suggests वृत्यते as the basis for वच्चइ वक्कल–वल्कल bark--garment वक्कलजडधारिणो ref. to the तावस in तावसकुल the residence of the hermits °जड°–°जडा°–°जटा°, matted hair. The shortening of आ in जडा seems to be either for the sake of metre or due to the requirements of the compound. जत्थ–यत्र, where, *i.e.* in the residence of the ascetics.

2–3. These two stanzas, should be construed together. The stz. 2 describes the तावसकुल in stz. 3. सगहिय-सगृहीत-collected, possessing, abounding in. The compound नाना° shows a transposition of नाणा and सगहिय-which is often noticed in प्राकृत The comp. in Sk. would be सगृहित-नानाफलम्. अकिट्ठवण्णेण-आकृष्टपर्णेन *i. e.* °पर्ण. (the sing. denotes the class.). Here अकिट्ठ seems to be a contraction for आकिट्ठ fallen (*lit.* drawn to the earth), अकिट्ठ may also mean अ–कृष्ट not drawn *i. e* fallen of their own accord. Prof. K. V. Abhyankar suggests अकृष्टवन्येन as a Sk. equivalent for अकिट्ठ° meaning that the ways and paths were blocked by sylvan fruit (वन्य) fallen naturally (अ-कृष्ट *lit.* not drawn, not plucked by any body. The *v. l.*

overgrown with. सावय-श्वापद a wild beast. (Marathi सावज comes from श्वापद) आवास habitat, abode समिद्ध—समृद्ध rich in, full of. गिरिनइया°—गिरिनइयाहिं रुद्धो (checked, obstructed) सचारो (movements of the people) जमि त (चित्तकूड पेच्छति stz. 4). Stzs. 6-9 together form one sentence. A unit of 4 stzs. constituting a single sentence is technically called a कलापक. कत्थइ—कुत्रचित् in some places The repetitions of कत्थइ shows that different parts of the mountain are described; कत्थइ.... कत्थइ, 'in some places....in other places.' कत्थ probably < * क–त्र (fr किम् pronoun) on the analogy of तत्थ < तत्र fr. तद्, जत्थ < यत्र fr. यद् The Sanskrit कुत्र can be traced to क्व + त्र through its weak base कु. सीहवियारिय°—सीहेहिं वियारियाण गयवराण रुहिरस्स छडाहिं अरुण, some spots of the चित्रकूट presented a frightening aspect as they were covered with blood of elephants killed by lions. सरभुत्तासिय°, सरभ-शरभ a fabulous animal supposed to have eight legs (four of which are on its back), it is represented as stronger than the lions and the elephant. The mention of the शरभ on the चित्रकूट is merely conventional. उत्तासिय—उत्रासित frightened away, scared away. हत्थिउल—हस्तिकुल herds of elephants.

7. दढदप्प—दृढदर्प great pride, fury. आवडिय-आपतित, started जुद्धसघट्ट fight and collision. कढिणोरत्थल°, the idea here is that in some places in the jungles of the चित्रकूट the buffaloes were killed (हय, or hit hard if we take आहय here) by tigers by means of hard blows on their chests

8. वुक्कार < वूत्कार (M. W.) screeching of the monkeys. किलिकिलिकिलित pres. part. of the intensive of the

onomatopoetic verb त्रिलिविल denoting continuous chirping of birds. Vimalasuri seems to be fond of such Multiplicatives (of onomatopoetic words) *e g* गुमगुमगुमंत (Pc. 2.40, 6.209), छिमछिमछिमत (Pc. 26 48), कडक्कडक्कडेन्त° (Pc. 26 50), चडचडचडनि (Pc. ·26 51), खणखणखणनि, कणकणकणनि, मडमडमडनि (Pc. 26 53 etc.) मीहमय°....the comp. should properly be मीहमयद्दुमपलायतहरिणसंघायं.

9. °गडालीणालि°—separate as गड + आलीण + अलि (the bees burking in the temples). गुमगुमायंत—a case of onomatopoetic reduplicative. °विणिओग–विनिओग (cp. Pc. 32.6) apportionment, division (M W.) hence probably description of various parts of the चित्रकूट. पेच्छनि-प्रेक्षन्ते behold, see.

10. वन्दिय–वलित = युत्त possessing; साय = स्वाद taste.

11. लीलाएँ—gracefully, with ease. The crescent mark on ए here as well as on ओ elsewhere indicates that the vowel is metrically short. चउसु वि मासेसु = चऊहिं मासेहिं etc. *i.e.* Loc. for Instr. साइरेग—मातिरेक. a little more than (*lit.* with a little excess of) four months' time अवन्तिविसय The kingdom of the Avantis with Ujjain as its capital. सिंहोदर is here said to be the king of the Avantis, वज्जयन्न being his vassel. वरगणवण°—The r. *l.* of A would mean—'adorned with excellent forests'.

12. समाउल—समाकुल full of. केत्तियमेत्त—कियन्मात्र some (distance). वोलिया—p. p. p. of वोल a substitute for गम् acc. to H. VIII. 4. 162. उद्देस—Tract, place, region. उव्वुसिद—abandoned, deserted, evacuated by the people. सहसा—all of a sudden.

13. हेट्ठे—अधस्तात् underneath (see H. VIII. 2. 141.)

Cf. Guj. हेठळ or हेठे. उवविट्ठासासिया is a Karmadhāraya being dissolved as पढम उवविट्ठा पच्छा आसासिया. वीसन्ता pr. part. of वीसम (वि+श्रम्) to rest. राहव—राघव, राम, a descendant of रघु, an illustrious king of the इक्ष्वाकु race. विजणो—desolate, deserted by people. Cf. जणुज्झिय above.

14. सासा—सस्यानि crops. (The loss of the neuter plural termination for the Nom. is probably on the pattern of similar Rgvedic forms. सस्या for सस्यानि Cf क्व त्यानि नौ सख्या बभूवुः etc RV. VII. 88. 5.). अकिट्ठजाया—अकृष्टजातानि grown on untilled soil. अकिट्ठ—privative of किट्ठ p. p. p. of किस (Sk. कृष् to plough) फलभर + ओणमिय—bending low due to the weight of the fruit p. p. p. of ओणम (अव + नम्) to bend low अव and अप are found weakened to ओ in Prakrit). Cf. Mar. ओणवा पुड्डुच्छवाड—Fields of sugar-cane of the पुण्ड्र (पुडचा ऊस in Mar.) variety. पउर = प्रचुर abounding in. पट्टण—a city Cf. पाटण in Mar. खारेपाटण and Guj. अणहिल पाटण. आयार = आकार (*lit.* shape) resemblance, appearance.

15. दीसन्ति—दृश्यन्ते Pass. of दिस to see. अछिन्न°.... पक्खीसु.—This is a सापेक्ष Comp. which expects पहिय as its first member. पक्खीसु Loc. for Instr. *i e.* पक्खीहि.·· विमलसूरि often uses the Loc. forms for the Instr. ones; *e.g.* सयडेसु, भडएसु and भग्गेसु in the next line सयडेसु—सयड—शकट a cart. भण्डअ—भाण्डक Merchandise, goods. The streets of the country looked distorted owing to the broken carts and the scattered goods of every kind lying in disorder thereon.

16. चणय—चणक Chick-pea, gram. मुग्ग—मुद्गं a kind of pulses. (Mar. मूग; Guj. मग). मास—माष lentils (उडीद in Mar अडद in Guj.) विक्खिरिया—(विष्किरित) *i.e.* विप्कीर्णाः

Scattered all over. णेग—नैक many. जिण्ण—जीर्ण (p. p. p. जॄ to age, to get old) old and decrepit. (The alternative Pk. form जुण्ण (Sk. जूर्ण) is traceable to जॄ through the weak base जुर्). जरग्गवो—जरद्गव. Nom. Plu. of जरद्गु. The expression जिण्णा जरग्गवो involves a tataulogy. पडिया—पतिता Lying at ease.

17. व—Metrical shortening of वा meaning 'or'. परिस्समिया—परिश्रान्ता. समिय (*श्रमित *i.e.* श्रान्त) p. p. p. of सम (Sk. श्रम् to be fatigued, weary).

18. तो–ततः then वलग्गो–अवलग्नः clung to *i.e.* climbed up (initial अ lost due to syncope) नग्गोह–न्यग्रोध. The bunyan tree. विडव boughs and branches. एत्थ < *एत्र (from एतद्) on the analogy of तत्थ < तत्र or जत्थ < यत्र.

19. वियडं < विकटं or विकृतं, hideous, dreadful, deformed. सरिच्छ < सदृश similar to, resembling सत्ततल°....पासाएसु Loc. for Instr. सत्ततल–सप्ततल seven–storeyed. परिकिण्ण–परिकीर्ण surrounded by.

20. तलाय–तडाग (Mar. तलाव) lake, pond. सहस < सहस्र (सहस seems to be used for the regular सहस्स or सहास for the sake of metre). वेढिय–वेष्टित encircled by (Mar. वेढलेले) वय–व्रज herd of cattle.

21. एक्क–एक (क in एक is sometimes doubled because it comes between vowels: cf. Woolner §15). अच्चवलतुरिय°–note the tataulogy in चवल (चपल) and तुरिय (त्वरित) as well as in गइ (गति) and गमण (गमन). We can as well take the expression as अच्चवलाए तुरियाए य गईय गमण जग्ग त which will obviate at least one tataulogy in गइ and गमन.t मट्ट–मग्ग (H. VIII 3. 113).

22. ओयरिय—अवतीर्य Gerund of ओयर (Sk. अव + तॄ) to get down; to descend. The word सोमित्ती seems redundant in the first line as the gerund ओयरिय cannot be well connected in the present sentence. To remove the difficulty we may *either* take सोमित्ती तेण as standing for सोमित्तिणा *or* emend ओयरिय into ओयरिओ. The *v l.* of B does not present this difficulty समब्मासे—समभ्यासे near, in the presence of (रामस्स). ठिओ—स्थित:

23. पऊमणाहो—पद्मनाथ. *i. e.* राम कओ (whence) ∠ * क्त. = कुत: (On the analogy of तओ ∠ तत: or जओ = यत:) साहसु Imp. 2nd Sg साह ∠ शास् to tell. H. (VIII. 4.2,) treats साह as an आदेश for कथ्. फुड—स्फुटं, clearly. मज्झ (or मज्झ) ∠ मह्य = to me.

24. सिरीगुत्तो—श्रीगुप्त. (सिरी ∠ श्री by स्वरभक्ति or *anaptixis*). अहयं (∠ old Māgadhī अहकम्) अह. कुडुम्बिओ—a householder. वइएसो—वैदेश: *i. e.* वैदेशिक: one coming from a different country. (विदेश) a foreigner, stranger. निसामेहि—निशामय listen.

25. उज्जेणी—उज्जयिनी the capital of the अवंतीs, modern Malwa. नाम—(ind) named.—त्ति is superfluous. दसउर—दशपुर Modern—Mandasor in Malwa. The other names for the city are दशागपुर or °नगर भिच्चो—भृत्य· *lit.* a servant. Here used in the sense of a vassal, a tributary prince.

26. मोत्तूण—मुक्त्वा, (absolutive with तूण), leaving, except. तिहुयण गुरुं—the lord of the three worlds, here सुव्रत or मुनि सुव्रत (the 20th of the 24 तीर्थंकरs of the Jains. Cf. ......मुणिसुव्वयमुव्वयं नियसनाहं। पउमस्स इमं चरियं जस्स य तित्थे समुप्पन्न ॥ Pc. 1.5). That तिहुयणगुरु here refers to सुव्रत is clear

from Pc. 33.56 where वज्रकर्ण is said to have on his finger a ring inset with the image of मुव्रत. निग्गन्था—निर्ग्रन्थान् the fetterless monks. साहवो—साधून् the saints. नाणधरा—ज्ञानधरान् possessing केवलज्ञान or Absolute knowledge. नमोक्कार—नमस्कार. homage. (Usually the Jains pay their homage to the पंचपरमेष्ठिन् *i.e.* the अर्हत्s, सिद्धs, the आचार्यs, the उपाध्यायs and the साधुs. Cf. पंचनमोक्कारविही etc. Pc. 22.27. The निग्गन्था in the stanza implies the सिद्धs, the आचार्यs and the उपाध्यायs.)

27. सम्मत्त—सम्यक्त्व-Right Faith, (which is thus defined in the मोक्खपाहुड (Stz. 90) हिंसारहिए धम्मे अट्ठारसदोसवज्जिए देवे। निग्गन्थे पव्वयणे सद्दहणं होदि सम्मत्त ॥). सुयं—श्रुत heard. देव O Lord (a king is addressed as देव and a queen as देवी). तुम्हेहिं—युष्माभिः (fr. the base* तुम्ह instead of युष्म in युष्मद्).

28. लक्खण—लक्ष्मण, also called in this poem, लच्छीहर (लक्ष्मीधर Pc. 35.32), लच्छीनिलय (लक्ष्मीनिलय Pc. 34.12) or सोमित्ती (सौमित्रि a matronym fr. सुमित्रा. Pc. 35.13). लद्धं—लब्धं acheived. एत्तो abl. sing. of एअ—एतद् H. VIII 3.82. Probably it is to be derived thus : एत्तो < * एत्तः < * एतत्तः analogous to तत्तो < * तत्तः *i. e.* classical ततः. कोउय—कौतुक curiosity.

29. पहिओ—पथिकः the traveller श्रीगुप्त. साहूण gen. for Instr. साहूहिं. सम्मत्तरयण—the first of the three Jewels viz सम्यग्दर्शन Right Faith, सम्यग्ज्ञान Right Knowledge and सम्यक्चारित्र Right Conduct. the r. l. of A. C. means 'to him who was devoid of Right Faith.'

30. पारद्धी—फद्धिओ—पापर्धि—स्पर्धितः active in, engaged in hunting. For पारद्धी see H. VIII. 1.235 cf. Mar. and Guj.

पारध. मंदारण्ण seems to be a forest near दसपुर or Mandasor. The *v. l.* डडारण्ण of A seems to be a curruption fr. मंदारण्ण. रविषेण in the same context gives दसारण्ये (R.Pp 338) which is better in view of दसपुर. साहव accu. sing. of साहव a weak base fr. साहु. The form साहवं is often met with in Pc. along with the regular साहुं. Cf साहवं Pc. 32.20, साहवण-ण Pc. 32.21, 41.70 एक्क-एक, H. VIII. 2.99; Woolner § 15.

31. गिम्ह-ग्रीष्म summer. सूर fr. Sk. सूर the sun. Cf. H. VIII. 264 सूर्य becomes सुज्ज in Prakrit. सूरायव°......अगेसु Loc. for Instr. व्व-इव. भयविमुक्को-भयविमुक्तः free from fear. समत्तनियमो-समाप्तनियम one who has completed his vows. दढधिईओ-दृढधृतिकः, धिइ resolution, firmness of mind. (इ of धिइ is lengthened for metre.)

32. कयंत सरिसो resembling (*i.e.* awe-inspiring) like Death (कृतात). सरिस < सदृश (Woolner, §24). अणाइ°—अनादि° without a beginning., °मिच्छत्त < °मिथ्यात्व belief in the false religion (acc. to the Jains) or absence of faith in the True religion (*i e.* Jainism). गन्तूण, gerund fr. गम. आरण्णे= अरण्णे—अरण्ये Note the metrical lengthening of अ to आ.

33. समणसीह—श्रमणसिंह *lit.* a lion among the monks *i e.* the foremost among the monks. Words like सिंह, व्याघ्र, वृषभ etc. occurring as the second members of Karmadhāraya Compounds denote excellence. अत्तणो हिय—आत्मन. हित spiritual benefit. अच्छामि—आसे (H. VIII. 4.215.) I remain here. Pischel derives अच्छ fr. ऋच्छ (Gr. § 480), while Dr R. L Turner traces it to आ + क्षि (निवासगत्योः). दुक्खविमोक्खं च कुणमाणो with a view to putting an end to misery of worldly existence.

34. भोगरहियस्स—भोग–Worldly comforts and pleasures, थोव < स्तोक a little (H. VIII. 2.125.). अप्पहिय—the same as अत्तणो हियं above.

35. विसय°—पसग (प्रसग) close contact, attachment, अभिमुह (अभिमुख) *lit.* with the face turned towards, *i e.* prone to, fond of. नाऊण—ज्ञात्वा (gerund in ऊण of ना < ज्ञा to know). पुच्छ—प्रछ् [पृच्छ] to ask.

36. पसत्त —प्रसक्त given to, addicted to. वंचिया deceived (in the matter of अप्पसुह—Spiritual happiness. Perhaps there is a pun here on अप्प Sk. अल्प—the meaning in this case being ' with trivial pleasures *i.e* those derived from the enjoyment of विषयs. The *v.l.* of B. seems to be intended to maintain uniformity with अत्तणो हियं, stz. 33, and अप्पहिय, stz. 35, above. This reading too admits of the pun explained above). भमिहिंति—Fut. 3rd pres. plu भम (भ्रम्) to wander.

37. This stanza is intended to dissuade the king वज्रकर्ण *from hunting which entails* हिंसा. *The simile* in this stanza is quite striking. Just as a ball of iron goes deeper and deeper in the water so a man committing हिंसा is sure to go down to hell. जाहिसि—यास्यसि Fut. 2nd sing. जा (या) to go. निरभिरामे—*lit.* not charming, joyless, cheerless (cf. अनन्दा नाम ते लोका...etc. बृहदारण्यक उपनिषत् ४.४.११)

38. तुमे त्वया (*lit* VIII. 3.93) by you. सत्तपुढवीओ–सप्त < पृथिव्य: *lit.* seven earths, seven hells Acc. to the Jains there are seven earths, below our earth, of gradually increasing magnitude, called रत्नप्रभा, शर्कराप्रभा, वालुकाप्रभा, पङ्कप्रभा, धूमप्रभा, तम.प्रभा, महातम प्रभा. Cf. also Pc. 75.47–रयण-

प्पभा य सक्करवालुयपकपभा य धूमाभा। एत्तो तमा तमतमा, सत्त अहो होन्ति पुढवीओ ॥ In the midst of these lower earths lie hells, नरकs or निरयs. सङ्कुल full of, consisting of. पज्जलन्त burning. अणल Fire.

39. Description of hells ससिसूरवज्जिया निच्चं. These hells are ever enveloped in dense darkness. Neither the sun nor the moon ever shines on them (cf असुर्या नाम ते लोका अन्धेन तमसा वृता ईशावास्य उपनिषत् ३) पुडपाय°–पुटपाक is a medical term and means a particular method of preparing drugs (The various substances are wrapped up in leaves, covered with clay and heated in fire) The creatures condemned to hell are similarly heated enormously as in the पुटपाक-process of preparing drugs and subjected to unbearable tortures कूडसामलि–कूटशाल्मलि (or simply शाल्मलि cf Mar. सावरी) A silk-cotton tree. Its thorns are supposed to be used for torture in hells करवत्त—करपत्र (Mar. करवत) a saw. असिवत्त—असिपत्र a sword blade. जंत—यन्त्र a Machine A ref. to some mechanism of torture such as Sugar-cane-press or the like. The second line is not well connected with the first; supply therefore, तत्थ सन्ति.

40. एएसु—एतेषु (Sc. नरएसु or °जतेसु above). पक्खित्ता hurled down. हीणा helpless, wretched. चक्खुनिमिसपि (निमिस–निमिष winking of the eye), even for a moment.

41. °लोल, eagerly desirous of, longing for. पुरिस ∠ पुरुष by dissimilation. केरिसय--कीदृश of what sort, of what description.

42. किंपाग°—किंपाकफलसदृश comparable to the fruit of the किंपाक tree. किंपाक (*lit.* of bad teste) a tree which is

45. मया–मृगा., animals or deer. अणाहा–अनाथा, helpless, without anybody to defend them. भउद्दया (भअ + उद्दया) –भयोद्रुता running hither and thither, for fear of being killed by the hunters रण्णे–अरण्ये, in the forest. For other instances of the dropping of the initial unaccented vowels see Ghatge, § 60, p 35 मा हणसु–मा जहि don't kill. (The Jains fancifully derive the word माहण which is connected with ब्राह्मण from मा हण 'do not kill'. Those who tell others to abstain from killing are माहणs, Brahmins. cf. मा हण जीवेत्ति तओ माहणत्ति वुच्चति, Vh. I p 184). रसासत्त–, रसासक्त given to taste, adicted to pleasure. तिविहेण वज्जेहि avoid–हिंसा in three ways i e (i) do not commit हिंसा yourself. (ii) do not cause others to commit it and (iii) do not give your consent to anyone committing it; तिविह also implies avoidance of हिंसा (i) in thought, (2) word and (3) deed.

46. एएसु, अन्नेसु, °सएसु Loc. for Intr बोहिओ (बोधित) p p p caus. बुह (बुध्) to know. जाहे–यदा when. ताहे–तदा then. ओयरिउं–अवतीर्य (absolutive in इउ fr ओयर–अव+तॄ to alight to dismount). पणमई–प्रणमति bows down. The lengthening of 'इ is *metri causa*.

47. कयत्थो–कृतार्थः *lit* one whose purpose is served or whose end is acheived. विमुक्कपावो–पावेहितो विमुक्को free from sins. एत्थ < * एत्र fr. एतद् analogous to तत्थ—fr तत्र fr तद्.

48. निग्गन्थाण—निर्ग्रन्थानाम्; निर्ग्रन्थ means a holy man; who has totally renounced the possession of property (ग्रन्थ) whether owned in public or private, hence a Jain monk. दुक्करचरिया should be निग्गन्थाण चरिया दुक्करा the mode of life

plu. form साहवे (as well as साहवं stz 30 above) are derived from the weak base साहव of साहु पमोत्तु–(absolutive of पमुच) = प्रमुच्य, *lit* leaving aside, *i e.* except. अन्नस्स (Sc. पुरओ), in front of any one else. नामेमि caus. 1 st Sing. Per. of नम to bend.

50. पीइवद्धण *lit.* one who increases delight, hence one who is a sourse of delight. But it is better to take पीइवद्धण as the proper name of the monk as is clear from प्रीतिवर्धनसन्नस्य मुनेः etc. RPp. 33 119. परमभावेण–(भाव, devotion) with great devotion, with all his heart. उल्लसियरोमंचो the hair on his body stood erect i. e he felt a thrill of joy at the prospect of adoption of Jain layman's religion.

51. उववासिय–उपोषित one who has observed a fast, it refers to वज्रकर्ण. निययकाल–नियतकाल lasting everemore, eternal. भविया–भव्या or भविका, worldly people, people belonging to the mundane existence (भव) and obtaining salvations in the end. दुक्खाण Gen for abl. दुक्खेहिंतो मुच्चन्ति pass. are released, are freed from.

52. चारित्त–चारित्र्यं holy life. It is said to be (उवइट्ठ–उपदिष्ट) (दुविह–द्विविध):—of two kinds (1) सागार (स + अगार) pertaining to those who possess a house *i. e.* the religious life of house-holders and (ii) निरागार (निर् + अगार the lengthening of अ in अगार is irregular) pertaining to those who do not possess a house i. e. the religious life of houseless monks. The former, which is observed by the householders (गिहत्था) is called सालंबणं, probably because it possesses some support (आलंबन) as the house, a wife and

with the elision of the initial अ cf. रण्ण pr. अरण्य. फुडं-स्फुटं clearly, hence openly, publicly. विणयं कर to show modesty to As वज्रकर्ण was a vassal of सिंहोदर, it was necessary for him to pay homage to his overlord when he attended his Durbar but he had already vowed not to salute anyone else except a Jina. Hence the difficulty of वज्रकर्ण.

56. चिंतेऊण सुमरिउ-चिन्तयित्वा स्मृत्वा (supply य-व after this). The *v. l.* of B is simpler than this. While वज्रकर्ण was thinking hard as to how he should get out of the difficulty in which he found himself, he hit upon an idea that he should inset the ring on his right thumb with the image of मुनिसुव्रत so that whenever he *apparently* bowed down his head before सिंहोदर or made a salutation to him, *actually* he would be paying homage to the image of the Jina, set in the ring Thus he would be faithfully observing his vow (see stz. 49 above) without offending सिंहोदर. But, it was not to be (see stz. 59 below)! अंगुट्ठ—अंगुष्ठ the thumb (Mar. आंगठी or Hindi अंगुठी is probably to be traced to the practice of putting a ring on the thumb which is referred to in this stz.) रयणचित्तं-रत्नचित्रा charming with jewels *i e.* studded or inlaid with jewels = रयणचियं—रत्नचितां which was probably intended but चित्त was used for metre. कारेमि caus. 1st sing. of कर like नामेमि fr. नम. सुव्वय°-सुव्रत (or मुनिसुव्रत) the 20th तीर्थंकर (see note on stz. 26 above). बिंब image.

57. कारावेऊण—कारयित्वा (abso. caus. कर to do). दाहिण ∠* दाखिण ∠ दक्षिण (see Woolner p. 128) right. आविद्धा—worn, put on. हरिस° ∠ हर्ष by स्वरभक्ति. °गत्त—गात्र limbs *i e.* body. °समुल्लसिय—°समुल्लसित tingling with, thrilled with.

VII 21; ref Pc. 9.47, 13.4, 72.32 etc. Cf पराहुत्त for a similar formation).

63. अक्खाए—आख्याते. अवसेण = अवसं—अवश्यं certainly, positively. Cf अपभ्रंश अवसें H. VIII.4.427. हियइच्छिय < हृद् + इष्टं (हिय < हिद < हृद्) cherished by the heart

64. कत्थ should have been compounded with देसवत्थव्वो, कह < कह < कथ denasalization due to metre. मन्त < मन्त्र counsel, secret plan. Note the discord in number in तुमं etc (sing.) and भणह (plu.).

65. वणिओ < वणिज a bania जउणा < यमुना (Cf H. VIII. 1 178) वरतणू consort, wife.

66. The words जोव्वणसिरी, उज्जेणी, अणंगलया and वेसा are accu. singulars (though with the loss of accu. terminations). The *v. l s* of A show a tendency towards simplification in such cases) आयल्लय < आचलता *i.e.* चंचलता restlessness Cf. H. VIII 4 231 (चल्ल < चल्). For the use of आयल्ल see Pc. 8.189, 24 15

67. तिव्वनेहरागेणं—तीव्रस्नेहरागेण with ardent (*lit* sharp) love and passion जह—जहा < यथा. वाउरा < वागुरा meshes, snare Either जह or व्व is redundent. Cf. Stz 69 below.

68. नियय—नित्य constantly. मे—मया (H. VIII. 3 109. Cf. Guj में) दुपुत्तेण—दुट्ठेण पुत्तेण.

69. As जह is already used व्व (इव) is redundent कामगय°—काम गय (*lit.* gone to *i e* carried away by) चित्त जस्स सो महिलाणु°—महिलाण अणुरागें रत्तो or महिलासु अणुरागेण रत्तो.

70. सा *i e* अणगलया मुणिया—ज्ञाता (H. VIII.4 7). अ-सार—worthless कीरइ—क्रियते (Pass 3rd sing. pre. कर to do) कण्णभार—कर्णभार a sheer burden to the ears

71. सिरिघरा—श्रीघरा the chief queen (महादेवी) of सिहोदर. उत्तम-रयण-आविद्धं—inset with excellent jewels

72. अहय ref. विज्जुयग. रायहर ∠ रायघर ∠ राजगृह palace. पत्थिअ ∠ प्रस्थित set out. निसि पओसे—निशि प्रदोषे (निसि is superfluous as पओस itself means the beginning of the night) Construe *b* :—सोहोयर पुच्छती सिरिहरा देवी मे सुया.

73. उव्विग्ग—उद्विग्न sad, dejected दारुण adv. excessively. अज्ज = अज्ज ∠ अद्य ; nasalization of अज्ज for metre.

74. विणयपराहुत्त—विनयपराङ्मुख, averse to (showing) modesty (to me) for पराहुत्त ref. note on sts. 62 above. जाव... ताव–as long as. सुदरी voc. sing. कओ ∠ *क्तः < कुत whence.

75. तो then.

76. उल्लाव ∠ उल्लाप talk, conversation. वट्टइ—वर्तते was going on.

77. असत्त ∠ अशक्त unable. विसम°—विसमा दुग्गा य पायारा य जस्स or विसमो य दुग्गो य पायारो जस्स. पायार—प्राकार rampart, defensive wall of a city or a fortress. पेसेइ—प्रेषते sends *i.e.* sent. तूरंतं *adj.* (पुरिस) fast. Cf. हे तुरिओ above, or *adv.* quickly, forth-with.

78. सुनिट्ठुरं–सुनिष्ठुरं very harshly. मुणि°–मुणिणा उच्छाहियं हिययं जस्स सो. उच्छाहिय < उत्साहित instigated, inflamed, encouraged.

79. दिन्न–दत्त given, presented. The word may rather be derived as विनीर्ण (वि + तॄ to give) > विदिन्न > दिन्न. मायाएँ ववहरन्तो behaving deceitfully. निव्वुई कुण *i.e.* निव्वुइं कुण to give delight to, to please.

80. आगन्तु–आगत्य. निच्छएण (has an adverbial force)—निश्चयेन certainly. जीयं < जीवितं (by syncope).

81. साहण < साधन army. धम्मदार दा, *lit.* to allow an open door to Religion *i.e.* to give freedom to lead religious life unmolested. वज्रकर्ण pleads that he should be allowed to follow Jainism which he had recently adopted; he would give up his kingdom, treasury, etc. for that sake.

82. पइन्ना आरुहा—पइन्न आरुह्, to take a vow (Cf. प्रतिज्ञा आरोढु etc. मुद्रा० III. The Mar. पैज is to be traced to पइन्ना). अ-मओ = अ-मृतः, वज्रकर्ण says that he would not give up his vow as long as he lives. विमुचामि (Sc. पइन्नं).

83. रोह Caus. of रुध < रुध् to besiege. विणास to destroy, devastate, Caus. of विणस < विनश् to perish.

84. Stzs. 24-84 constitute श्रीगुप्त's reply to राम's question in stz. 23 above. सुन्नागारं-सुन्नाइं अगाराइं जम्मि (त गाम) सुन्न *lit.* void *i.e.* deserted.

85. डज्झत pres part. pass. डह < दह् to burn. (For the cerebralization of द in दह् see H.VIII. 1218). कुडीरय < कुटीरक, a hut. दड्ढ < दग्ध burnt. घडपिढराणं (sc. कए) for the sake of, in search of jars and pitchers.

86. दट्ठूण(इ)-इ, supplied by J to restore the metre, is an expletive (See H. VIII. 2.217.) The *v. l.* of A. B. C. does not involve the metrical flaw and hence is preferable. दयावन्नो (also आवन्नदओ) moved to pity. महग्घ-महार्घ costly (Cf. Mar. महाग). कडिसुत्त-कटिसूत्र, waist-band.

87. देसिओ (same as वइएसो stz. 24 above *i.e.*) श्रीगुप्त.

88. सुदुस्सह < सुदुःसह extremely unbearable. इमस्स etc. Construe: इमस्स पुरस्स भूमीए etc.

89. कमेण—क्रमेण gradually, by stages. वाहिरुद्देसे—बहिरुद्देशे in a place (उद्देस) outside (दसबुर). चंदप्पह—चंद्रप्रभ the 8th तीर्थंकर of the Jains. भवण, house *i.e.* Shrine (चैत्य). थोऊण <स्तुत्वा (absol. थु (थुण) <स्तु) having praised. थोऊण may be taken as an infinitive, meaning, 'in order to offer their prayers.'

90. पंथ <पथिन् a road. खीण <क्षीण fatigued, weary. सीया and खीणा accu. sings. with the accu. term. dropped for metre. cf. the *v. l.* of A and C. पविसरइ—See note on stz. 54 above. सो *i.e.* लक्खणो. अणुणाअ (also अणुण्णाअ) <अनुज्ञात, permitted. दारपाल <द्वारपाल door-keeper, porter.

91. निविट्ठ <निविष्ट sat down; or it may be primitive for the causal निवेसिअ seated. भुंजावेहि Imp. 2nd sing. Caus. भुज to eat. सूयार <सूपकार a cook, by syncope (Cf. जीय <जीवित, राउल <राजकुल etc. see Ghatge, p 30).

92. जंप <जल्प to speak. पिया <प्रिया *i.e.* सीता. तम्मि अभुत्ते is a Loc. absolute construction.

93. सूयार-वई—सूपकार-पति head-cook. अन्नपाणमाईयं—अन्न + पाण + आईयं, म after पाण is a Sandhi-consonant. See Ghatge, p. 42. एयस्स-एतस्य *i.e.* एतस्मै. वराहार—वर + आहार excellent or choice food.

94. जहिच्छाए <यथेच्छया *i.e.* यथेच्छम्. अमय <अमृत nectar, ambrosia. तणू accu. pl. of तणु body. Please insert in the translation, that of the second line as follows, " And that food, possessed of all the qualities (of excellent food) gave delight to their bodies, like nectar. " सुहावेइ <सुखापयति <सुखयति denom. fr. सुख cf. लिहावियं <लिखापित <लेखित.

95. अमुणिय°—न मुणिया (अम्हं) गुणा जेण सो, तेण; मुण to know. Note the देहलीदीप position of अम्ह in this stz. It can be connected with the previous word to form a सापेक्ष समास (*i.e.* = अमुणियम्हगुणेण) as well as with कज्ज which follows it. ववहरिय p p p. ववहर < व्यवहृ to do, to perform.

96. अनन्नदिट्ठी—अनन्यदृष्टिः (दृष्टि faith) who was not devoted to any other faith than Jainism. पाविही—प्राप्स्यति Fut. 3rd sing. पाव (प्र + आप्) to reach, meet with. धिरत्थु-धिगस्तु. It is really धि + अत्थ, र being inserted as a Sandhi-consonant cf. अन्नपाणमाईयं stz. 93 above. धिरत्थु here governs the Instr. Sometimes it governs the Genetive as in धिरत्थु ते जसोकामी–उत्तराध्ययन Ch. 26.

97. तुमं–त्वम् (H. VIII. 3.90 Cf. Hindi तुम, Mar. and Guj. तू) पीई = पीइ. पीइ कर to make friends with (cf. stz. 135 below) समय = समक = सम with.

98. अइगअ < अतिगत went away. पवणवेग with the speed of the wind (पवणस्स वेगो विअ वेगो जस्स सो). रायहर a palace. See stz. 72 above

99. अत्थाणिमडव—आस्थानीमडप The Darbar Hall, the royal court (मडव cf. Mar. माडव). One expects सीहोयर in place of सीहोयर of J. to obviate the metrical deffect. Cf. *v. l.* of A and C. मइपगब्भ *i.e.* पगब्भमई, of mature intellect, resolute-minded. It is of common occurrance in Pc. (Cf. 107.1 etc.) भरह* < भरथ < भरत. भरत here as well as in Pc. 33.100 and 101 below, we think, refers to राम. Our reason for this is as follow :—ऋषभ the first तीर्थकर was born in the इक्ष्वाकु family. His son was

named भरत, the 1st of the 12 चक्रवर्तिन्s acc to the Jains. It is natural that the family of the इक्ष्वाकुs was named after this भरत who was an illustrious figure in it and राम belonging to the इक्ष्वाकु family is therefore called भरत. (Cf. the इक्ष्वाकुवंश is called the रघुवंश after another great king रघु) Acc. to Dr. A. M Ghatge, however, भरत should refer to भरत himself, the younger brother of राम, who had become king of अयोध्या, after the death of his father and the exile of राम. लक्ष्मण is, no doubt, going to सिहोदर by राम's order but he professes himself to be a messenger of भरत the king and acting as one sent by him. लक्ष्मण, probably thinking that राम's order would have no influence with सिहोदर, takes recourse to this device. विसज्जिअ < विसर्जित, *i.e.* विसृष्ट. sent. पास < पार्श्व, side.

100. आणवइ—आज्ञापयति orders पेरत < पर्यंत border. वसुमई—वसुमती the Earth.

101. पउत्तो—प्रोक्तः Said (पउत्त is used for पउत्तवत a case of the use of the pass. for the active). याणई-जानाति (इ lengthened for metre), जाण (याण) to know, to discriminate between. जइ does not make a happy sense. Can we emend जइ to अह to improve the sense? अह (अथ) is used to introduce a question? 'Are the masters pleased etc..?' विणयमइगयाणं is equal to अइगयविणयाण-अतिगतविनयानाम् disobedient (*lit.* those who have transgressed the bounds of modesty). भिच्च < भृत्य servant, vassal. पहू—प्रभवः masters, kings, lords. पसज्जंति-प्रसाद्यते (Pass. for active प्रसीदन्ति).

102. मह एस वज्जयण्णो *i.e.* मह एस भिच्चो वज्जयण्णो this

my creature or vassal वज्रकर्ण (see stz. 79 above). विणय° —विणयाओ परोहुत्तो माणिओ य. माणिअ–मानिक or मानित (माणो संजाओ जमि) proud, arrogant. मुइओ < * मुचित: < मुक्त: spared, *i.e.* I have let him off alive. तत्ति < तृप्ति satisfaction, pleasure.

103. जंपियव्व (pot. part)–जल्पितव्य, prattling. मज्झ वयणेण–मम वचनेन, at my word, because I ask you.

104. सोऊण–श्रुत्वा (gerund of सुण to hear). हन्तव्व (pot. part.)–हन्तव्य, fr. हण to kill.

105. कुमार Prince *i.e.* लक्ष्मण. मह वयण°– 'Listen to my words, in short.' सव्वसखेव–सव्वस्स (वयणस्स) सखेवं, the core of all my speech or argument; a brief statement of what I have to say. लहु (*adv.*)–लघु, quickly, forthwith. पडिच्छाहि–प्रतीच्छ, accept, prefer (Imp. 2nd sing. पडि + इच्छ).

106. मेत्त < मात्र सयल°—सयल + पत्थिव + अत्थाणी (assembly hall—same as अत्थाणिमंडव in stz. 99 above) नाणा-चेट्ठा°—नाणा चेट्ठाहिं आउलिया—agitated with various (नाणा ind.) (menacing) gestures or movements (चेट्ठा < चेष्टा, such as brandishing their fists at लक्ष्मण, grinning their teeth and drawing out their swords). दुव्वयण–दुर्वचन abusive words, loud threats कल्लोला waves, *i e.* heaps of (दुव्वयणाणि).

107. This stz. along with the 1st line of the next describes the various चेष्टाs of the excited kings and courtiers in the assembly. केइ–केचित् or केऽपि some (of the soldiers there). सहसत्ति–सहसा + त्ति all of a sudden. उक्कड्ढे-ऊण–उत्कृष्य having unsheathed. छुरिया < क्षुरिका dagger, knife

(cf. Hindi छूटे). दस्स वहल्लु-a मत्तोम comp. = दमहल्लु. The word दस्स in the comp. is redundant.

108. संवेढिउं (Sk. लक्खणं)—संवेढ्, inf. of संवेढ < सं विष to surround. पवत्ता-प्रवृत्ताः began. मसगा इव etc.—The simile vividly brings out the stalwart and huge figure of लक्खण as compared with the puny figures of the rival kings who must have looked before लक्खण like Liliputians before Gulliver.—मसग < मशक, gnat. mosquito, समंतेण. i.e. समन्ताः on all sides. मउब्भिन्न°—मय + उब्भिन्न° + मनो whose mind is free from fear, dauntless. छन्द-metre requires छन्द, or जुज्झेइ for जुज्झइ–युध्यते.

109. करयल०-घाया < घाता (f.) seems to be an archaism for घाअ < घात (m.) blow. stroke. The r. l. of A and C removes the archaism के एत्थ some (के accu. pl.) of them there (एत्थ) आ + हन to strike. hit. जंघाबलेण by the force of his legs, भुयबलेण by the force of his arms. Does this refer to wrestling? पाडइ-पातयति (Caus. पत < पत् to fall) threw down.

110. जोहेण हणइ जोहं. i.e. लक्खण lifted up one soldier and hurled him against another. पण्हिप्पहार < पार्ष्णिप्रहार, a kick with the heels. विद्दलियट्ठि-विद्दलिय (= विदलित < विदीर्ण broken, shattered) पट्ठी (< * पृष्ठि f. MW. = पृष्ठ back) वसम तं. वज्जइ य etc.—वज्ज < वर्ज्. to avoid, exclude. लक्खण, a true warrior that he was. did not molest those that had already fallen with their face downwards.

111. सा°, परिहा and भग्गा stand for तं, परिहं and भग्गं. Note how सा which is normally a nom. form is used with the force of accusative; or take सा...भग्गा as

54 27; 61.1) समाइद्ध—समाविद्ध p.p.p. of सम् + आ + व्यध् to brandish, whirl. भमाड Caus. भम < भ्रम् to rotate, revolve.

115. हयमाण°—हओ माणो जेमि ते हयमाणा, हयमाणा य वहिया य जोहा जंमि तं (रिउवलं). हयमाण—हतमान crest fallen, humbled down. वहिय < *वधित fr. वध् to kill. भग्ग < भग्न defeated. पलोअ < प्रलोकय् to observe, see. गोउर < गोपुर, a city-gate.

116. साहु त्ति साहु. *i e.* साहु साहु त्ति. लोगो—लोक. (क softened to ग as in अर्धमागधी cf. एग, उदग). एक्केणिमेण— एक्केण + इमेण. सुहडाणीयं—सुहड + अणीय (< अनीक army), a crack battalion सीहेण व etc. a good simile where लक्ष्मण is compared to a lion and the whole army of सिहोदर to a herd of deer (मयकुल < मृगकुल).

117. काल god of death, Yama. जोह (also जुज्झ) < युध् *to fight with. The root* युध् *is generally used* intransitively समरसमत्थ—efficient (समत्थ < समर्थ) in warfare

118. विहल < विह्वल, agitated, perturbed. (विब्भल and भिब्भल are the alternative forms. See II. VIII. 2.58) वेविय < वेपित trembling. गन्तु (gerund गम)-गत्वा. उप्पइऊण (gerund उप्पय < उत् + पत्)-उत्पत्य, leaping up आयड्ढ-आरड्ढ < आकृष् (II. VIII. 4.187) to drag

119. नियवसुय°—नियव + असुय (< अंशुक, upper garment) etc. लक्ष्मण caught hold of the Sovereign Simhodara and tied him fast by the neck with his upper garment and led him like a bullock to Rāma. What a sad plight this haughty Simhodara is reduced to by Lakṣmaṇa!

120. पडभिक्खा—पई जेत्व भिक्खा (कर्मधारय) नयणसलिल, *tears.* सरण, *refuge, protection.* असरण *helpless.*

an independent sentence and supply तं before दट्ठूण. The *v. l.* of A and C is better as it is does not present this difficulty. मत्तमहा° note the tataulogy in महा and वर; or महा, huge and वर, excellent.

112. °कुंजरेसु all the locatives in this line stand for the instrumentals. सो, *i.e.* मीहोयरो. मेहो व्व etc. a good simile in which king सिंहोदर is compared to a cloud in the rainy season and लक्ष्मण to the sun. It suggests that सिंहोदर howsoever powerful, was too weak to resist the vehement attack of लक्ष्मण, just as a cloud, though large is incapable to obstruct the rays of the sun for a considerable time. जलयकाल, the rainy season.

113. आवयन्त < आपतत्. pres. part. आ + पत् to advance, to rush on. सव्वओ समतेण (usually सव्वओ समंता) on all sides. गयखम्भ < गजस्कम्भ the post to which an elephant is tied. (Mar खाब is derived from स्कंभ and not स्तभ. स्कम्भ itself comes from the Vedic स्कभ् to support). उम्मूलेऊण gerund of उम्मूल < उन्मूलय् to uproot, अब्भिट्टो (Deśi) (Sc. रिउनेन्नेण) encountered, rushed at. (Cf. Pc. 6.182, 45.7, 98.27) H. records अब्भिड < संगम् which is synonymous with the root in अब्भिट्ठ here. (Cf. Mar. भिडणे) The *v.l.* of B means the same things as अब्भिट्टो.

114. गयतुरय°–accu. plu. dissolve—गएसु तुरएसु य (आरूढा) दप्पिया भडा ते. दप्पिय–दप्पो संजाओ जस्स or < *दर्पित = दृप्त p.p.p. of दृप् to be haughty. परिहत्थ°—(लक्ष्मण) whose enthusiasm (उच्छाह) was keen (दच्छ) and alert (परिहत्थ). The PLN gives परिहत्थ as equivalent to दच्छ, as such परिहत्थदच्छ involves a tataulogy as in जहूरसामन्तेणं. For परिहत्थ cf. Pc.

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121. सुविउल-सुविपुल big, large. रक्खसंड-वृक्षषड a grove of trees. उल्लव to hang हणेउ (inf. हण) उल्लंबेमि-I shall hang him till death (*lit.* to kill him). The translation may be *modified accordingly.*

122. ताण (रयन्तीणं Gen absolute construction implying disregard for the ladies of सिहोदर) गुरुसमीव, *i.e* near राम. कहिओ (Sc. गुरु) told, informed

123. एत्थाओ-एत्थ + आओ ; आओ < आअओ (आगतः) or आआओ (आयातः).

124. सामिय (स्वामिक voc.) O, Lord. सन्धि, peace.

125. पयाहिणा-प्रदक्षिणा, circumambulation, i e, moving in a clockwise direction round a deity or a person as a mark of respect keeping it or him always to the right.

126. सुहासीण-सुह (-सुख) + आसीन, पहट्ठ < प्रहृष्ट delighted सीया, *i.e.* सीय as in A and C संभम-सम्भ्रम confusion embarrassment सिणेह-स्नेह affection, devotion.

127. कुसल पुच्छ (or परिपुच्छ), to ask after the welfare of a person, to say, 'how do you do?' भद्द-भद्र used in familiar address = my good sir.

128. जावुल्लावो—जाव + उल्लावो = (उल्लाप Conversation, talk.)

129. गिरिरायचूलिया—गिरिराज (mount मेरु or मदर) + चूलिका (peak, Summit) कुसुइवाएण-कुसुई जेव्व वाओ तेण-कुश्रुतिवातेन. कुश्रुति false doctrine, wrong faith. For the idea cf. मेरस्स चूलिया इव निक्कपा सीलधारिणी सीया Pc. 94.6.

130. भवोहमहण—भव + ओह (ओघ) + महण (मथन) भव (1) Worldly existence; (2) birth निलोय°, worshipped in

the three worlds, *viz.*, the heaven, the earth and the lower world. परिमहिय p p p. परि + मह to worship, adore. कह–कहं (metrical denasalization, cf एव for एवं, तुम for तुमं etc.) पणमिज्जयइ—The text here is defective, the syllable य being unwanted. All our mss. show the correct reading पणमिज्जइ here. पणमिज्ज pass. of प + णम to bow down. उत्तिमंग (head) < उत्तमाङ्ग by dissimilation—as in गरु < गुरु, मउल < मुकुल, पुरिस < पुरुष etc.

131. अवसीयन्त—अवसीदत् pres. part. अव + सद् to become disheartened or dispirited. In view of the following °पडियस्स, अवसन्नस्स for अवसीयन्तस्स would have been better.

132. रामकणिट्ठ—The younger (*lit.* the youngest) brother of राम *i.e.* लक्ष्मण तुमे (gen. sing.)—तव. इट्ठ–इष्ट, desired, liked, agreeable.

133. Observe the magnanimity of वज्रकर्ण in pleading for the release of his enemy सिहोदर. It shows how thoroughly he had imbibed the spirit of अहिंसा. तण < तृण grass.

134. उग्घुट्ठं < उद्घुष्ट declared, proclaimed. मुक्को < मुक्त (Cf. Guj. मूक्यो.)

135. पीई कया—See note on stz. 97 above. समयसमावन्न°—समावन्नेण समएण (उप्पन्नो जो) पणओ तं पइ पमुहा; or समयं समावन्ना, (अओ जेव्व) पणय (पइ) पमुहा समय, alliance, treaty. समावन्न brought about occurred, taken place. पणय affection, love, goodwill. पमुह inclined to (*lit.* facing.)

136. आसाण—अश्वानां. समविभागेणं कुणइ supply विभागं as is rightly done by रविषेण :—विभागं समभागेन...अकरोदसौ (RPp. 33.309) or समविभागेणं कुणइ may be समविभागे (acc. pl.

समविभागात्) णं (indeed) कुणइ in which case विभागं is not to be supplied. देइ supply विभागं as its objects.

137. विद्युदङ्ग at last gets the ear-rings of queen श्रीधरा, thanks to the influence of Jainism, without committing a theft. He could now please अनगलता by presenting them to her!

138. दुहिया < दुहिता daughter (धूया is the alternative form). ठविय < स्थापित p.p.p of the Caus. ठा < स्था.

139. सीहोयरमाईहिं–सीहोयर + म + आईहिं the म is the संधि consonant; see Ghatge p 42. तिण्णेव-तिण्णि + एव (त्रीणि + एव) an unusual संधि (Cf. Pc 53.133 समासमतिस्र; Pc. 53.67 भमरेसुऽग्गी; Pc. 101 35 हवइऽह)

140. पवुत्त (पवुत्तवत Pass. for active) < प्रव्युक्त (प्र + वि + उक्त fr. वच् to speak) spoke, said. महिला-संगह—महिला-संग्रह *marriage* cf. दारसग्रह

141. भरह–भरत here refers to राम's brother who ruled over अयोध्या after the death of दशरथ. लक्ष्मण means to say that as they were banished from भरत's kingdom, they must leave his territory and go to some other place like the mountain मेरु and staying there (for 12 years acc. to Vh p. 241) they would raturn to अयोध्या, and on their way back, he would marry the princesses offered to him just then (Read Pc. 31.100).

142. तइया–तदा (H VIII. 3.65). पाणिग्गहणं marriage (*lit.* holding the bride by the hand in marriage).

143. विसण्ण < विषण्ण dejected. घण°-घणो (thick *i.e.* long). विरहो (separation). जेव्व जलस्स आवत्तो (-आवर्त whirlpool) जमि सो, सोओ जेव्व समुद्दो. *This is a case of* परंपरितरूपक

as there is a superimposition of जलावत्त on विरह dependent upon that of समुद्द on सोअ.

144. नरवसभ-नरवृषभ *i.e* नरश्रेष्ठ foremost among men विमणाओ–विमनस: down-hearted, dejected. धूया < दुहिता daughter.

145. जिणहर–जिनगृह sanctuary of the Jina (चंद्रप्रभ). सुह-सुखं (*adv.*) happily.

146. चेइयहरं, same as जिणहर above चेइअ < चैत्य (by स्वरभक्ति). It appears to be a *motif* patent with विमलसूरि to represent राम and लक्ष्मण leaving their temporary residence during exile, at night when people are fast asleep (see *e g* Pc 32.1,2). घरवावार–गृहव्यापार household duties.

147. वज्जसमण is king वज्रकर्ण now turned a monk. सम्माण° the Loc. is for the Instr.

148. मन्दमन्दा has really the adverbial sense, equal *to* मन्दमन्दं *or* मन्दं मन्दं *slowly and gradually.* मेइणी = मेइणि. तरुण, young, fresh. The *v.l.* of B meaning 'fruit of excellent trees' is preferable. पभूए—प्रभूतानि many. Note °फले and its adjective. °पुण्णे and पभूए are accu. pl. *mas.* (a case of change of gender, फल being of the *neuter* gender in Sk.) कूववद्—the name of a country. रविषेण has कूवर in this context (see RPp. 33 332). °महावप्प°—°महावप्र° *huge surrounding walls, ramparts* भिग < भृग *a bee.* विमलकुसुमिए—विमलाइं कुसुमाइं सजायाइं जमि. Note how the poet skilfully interweaves his name in the concluding stanza of every canto of this poem, whence the पउमचरिय is technically called the विमलाङ्ककाव्य (marked by the word विमल in a special way) just as the किरातार्जुनीय of भारवि

is श्र्यङ्क (श्री + अङ्क) or the शिशुपालवध of माघ is लक्ष्म्यङ्क or पद्मपुराण of रविषेण is रव्यङ्क. (In fact the Kuvalayamālā 834 saṁ = 777 Ad) refers to our author by the name विमलंक cf. जारिसयं विमलको विमलं को तारिसं लहइ अत्थ। अमयमइयं च सरसं सरस चिय पाइयं जस्स). Apabhraṁśa—poets like पुष्पदन्त, कनकामर etc. also observe the same convention. विमलसूरि observes another convention also of the Rāmāyaṇa and the classical epics like the रघुवंश, etc., viz., that of having a change of metre in the last stanza (or stanzas) of each canto. The metre of this stz. is स्रग्धरा.

Canto 34

The Tale of Vālikhilya

1. अच्छंतागं–अच्छंत pre. parti. of अच्छ (see note on Pc. 33). तिसा–तृषा thirst.

2. कीलइ–क्रीडति (for the softening of-ड्-to-ल्-see H. VIII. 1.202; cf. पीलइ < पीडयति, तलाय < तडाग etc). कल्लाणमाल–who is in reality a maiden named कल्याणमालिनी daughter of वालिखिल्य king of कूबवर्द and son of महारय (see Pc. 34 58 below). त्ति is superfluous in view of नामं. (Cf. सीहोदरो त्ति नामं etc. Pc. 33.25 above)

3. तीरावत्थं–तीरे अवस्था (position, stand) जस्स तं or तीरे अवचिट्ठइ त्ति. पेसेइ–पेस to send. तस्स i.e. लक्खणस्स (equal to तस्मै, genitive for dative which is absent in Prakrit). वम्मह°–वम्महस्स सरेहिं ताडिजं सरीरं जस्स (for the change of म् to व् ref. H. VIII. 1.242). कल्याणमाल being a lady in disguise is naturally enamoured of the handsome लक्ष्मण.

4. एह–एत (Imp. 2nd pers. pl. आ+इ). तुह–Gen. sg. of तुम्ह = युष्मद्. Note here the discord of number in एह (pl.) and तुह (sg.) which should have been तुब्भ (acc. to H. VIII. 3.102). दरिसणु°–दरिसण (< दर्शन by स्वरभक्ति) + उस्सव (उत्सव) + मुहं (सुखं). महइ–मह to desire, yearn (H. VIII. 4.192). इहं—Metrical nazalisation of इह.

5. सपत्थिओ–संप्रस्थित: set out. हु < खु < खलु (due to omission of vowel; see Woolner § 24) indeed. कोमल°–करग्ग–कराग्र finger. एक्कासणे–एकासने; कल्लाण° seated लक्ष्मण on the same couch as his. चिय पेसिओ (sent < प्र + इष्) should be emended to च पवेसिओ i.e. was led to the interior of; or can we take पेसिओ as a contraction of पवेसिओ > पएसिओ > पेसिओ ?

6. गो-लक्खणो. विप्पओगे-विप्रयोगे *i.e.* दूरे yonder there. माया-भ्राता (cf. Hindi भाय and भाई). चिट्ठए = irr. for चिट्ठइ = तिष्ठति (Palatalisation of त; see H. VIII. 1-199 and Woolner § 7). वरुज्जाणे-वर + उज्जाणे. The 2nd line is a bit *obscure*. The idea seems to be that लक्ष्मण would not tell कल्लाण° anything about himself so long as he did not go to राम (supply one more न to clarify the syntax). We think even अत्तं does not yield any happy meaning, and thus would propose अन्न instead as in the stanza immediately following we get a reference to food (Raviṣeṇa's version also shows अन्न in this context, see RPp. 34.12). *Or the* line would better be emended as ताव नयामि से अन्न, वच्चामि, तओ कहिस्से ह. Trans.—' I shall, in the first place (ताव) take (some) food to him (*i.e.* राम), (here) I go; I shall tell you (all about me) afterwards. कहिस्से < *कथिष्ये = कथयिष्ये (the irr. use of आत्मनेपद should be noted).

8. बहुवियप्पं—वियप्प < विकल्प kind, variety. उवसाहिय-उपसाधितं *lit.* Caused to be prepared, *i.e.*, ready. मणोज्जं-मनोज्ञ (due to the assimilation of ञ् to ज in ज्ञ, see Woolner § 36 and H. VIII. 2.83. *The alternative for* मणोज्ज *is* मणुण्ण) आणिज्जउ-आ + णी + इज्ज + उ (Imp. pass. 3rd pers. sg. इज्ज being the passive sing. in Prakrit).

9. वीसज्जिओ < *विसर्जित = विसृष्ट (वि is lengthened into वी for metre). पडिहारो-प्रतिहार ; a porter, door-keeper. ससीयस्स-(ससीतस्य) सीयाए सहियस्स (सहबहुव्रीहि).

10. सहोयरो—brother. (*lit* born of the same mother, सोयर < सोदर meaning twin-brother).

11. The messenger thought that राम was the सहोदर

of लक्ष्मण but as a matter of fact राम was a half-brother of लक्ष्मण. राम's mother was अपराजिता and that of लक्ष्मण was सौमित्री. See Pc. 25.7ff. पासं–पार्श्वं (Cp. Mar. पाशी, Hindi पास, Guj. पासे).

12. अब्भुट्ठिओ—अभ्युत्थित: was greeted by लक्ष्मण rising from his seat (Cf. 89.27 अब्भुट्ठाणं काउं etc. अब्भुट्ठाण being a mode of receiving persons of respect). एन्तो-आयन् (Nom. sg. pre. parti. आ + इ to come). साहीणो–स्वाधीन: here meaning simply सहित (Ravisena has: सीतया सहित: in this context, RPp. 34 22).

13. सव्वम्मि सुपडिउत्ते–सुपडिउत्त–सुपरिवृत्त–Properly arranged, finished (पडि° < प्रति = परि) (Cf. Pc. 15.95 and 64.15). काउं–कृत्वा. मज्जण°—lengthening of इ in °भोयणाईयं is for metre. पवेसिओ-प्रवेशित: (p.p.p. caus. प + विस; p p.p. primitive being पविट्ठो).

14. Please read पणमिऊणं for the misprint पणामिऊण. सुणमु तुब्भे shows a discord of number, सुणमु being Imp. 2nd pers. sg. and तुब्भे nom. pl. The discord will be removed by substituting तुम for तुब्भे. परमत्थं सारसब्भावं–परमत्थं the fact, truth. सारसब्भाव—the essential (सार) truth (सद्भाव). Note the tataulogy in this expression. (Cf. भूयत्थ सारसब्भावं Pc. 31.87 where भूयत्थ is the same as परमत्थ).

15. उज्झिऊण–उज्झित्वा setting aside. लज्जा = लज्ज obj. to उज्झिऊण. ओइंधइ–आमुचति (acc. to Psm or better still) अवमुचति takes off (°इंध is चिंध < चिह्न H. VIII. 2.50 and Woolner § 52). कचुयं–कचुकं robe, gown. नज्जइ-ज्ञायते passive जाण (H. VIII. 4.252) was known to be *i.e.*, looked

like, नज्जइ is usually used by विमलसूरि to introduce a Simile *or* a Poetic Fancy.

16. जोव्वण°-जोव्वणेन य लायण्णेण य कंतीए य पडिपुण्णा. कमल-रहिया—separated from, destitute of her lotus seat. भवण-सिरी-भवनश्री is the भवनवासिनी goddess of Jain Mythology. पच्चक्खा-प्रत्यक्षा actual, incarnate.

18. लज्जोण-°लज्जा + ओणय (अवनत bent low) + उत्तिमंगी-who bent low her head (उत्तिमग-उत्तमांग) out of bashfulness or modesty.

19. गुरुभारा—pregnant (See Pc. 96.12). मेच्छाहिवई-i.e. रुद्रभूति the chief of the काणेनंद म्लेच्छs as will be seen below. बद्धो—taken captive.

20. इह गब्भुप्पन्नो—is equal to इमाए गब्भाओ उप्पन्नो just as इह पुरिसामी above is इमाए पुरीए सामी. Our author seems to be fond of using इह for the genitive of a demonstrative pronoun, especially in सापेक्ष cpds. होही—Fut. 3rd. per. sing. हो (भू to be). Take होही with पुत्तो as well as with रज्जे (रज्जे होही *i.e.*, will be installed on the throne of this kingdom.)

21. जाया-जाता born. सिट्ठ < शिष्ट told.

22. नाम रइयं is the same as नामं पइट्ठियं *i.e.*, was named (*lit.* a name was given me). नवर-केवलं (H. VIII. 2.187). सब्भावं-सद्भावं see stz. 14 above.

23. रज्जाहिवो पट्ठिविओ—was crowned king. Supply इति after महिला and take 'समक्खाया' as = 'समक्खायं' 'समक्खाया' (Nom.) seems to be due to the attraction of 'महिला.'

24. मोएह-मोचयत Imp. caus. 2nd pers. pl. गुरुसोय°-°तविय < *तविद = तप्त tormented.

25. विसयदव्वं–विसए दव्वं wealth in my country. पेसेमि–प्रेष्यामि I shall send to the म्लेच्छाधिपति whatever money I have in my kingdom as a ransom (*or* the idea may be : I have to send every year a large amount of money as a tribute to the म्लेच्छs).

26. Read रामेण for the misprint रोमणा. आसासिया–आश्वासिता was comforted.

27. ताव–जाव so long–as. कइएसु दिवसेसु = कइएहि दिवसेहि (Loc. for Instr.) in a few days.

28. एव–denazalisation as usual for metre. तोसं गया–तोष गता *i.e.*, was pleased. जणए व विमोइए *i.e.*, as if at the release of her father. उल्लसिय°–उल्लसिया (उल्लसिताः bristled) रोमाणं कूवा (कूपाः pores) जीए सा. सहसत्ति–सहसा इति (त्ति being redundant here), समुज्जला–जाया—*i.e.*, looked (*lit.* became जाता) bright *i.e.*, beamed with joy.

29. दिवसाणि तिण्णि accusative of time. वसिउं–उषित्वा–सुहपसुत्तजणे—Loc. absolute (for the *motif* here cf. note on Pc. 33.145 above).

30. पहाए–प्रभाते (cf. Mar. पहाटे). ते—accu. pl. mas. सद्. कलुण–करुण ruefully, piteously (*adv.* modifying रोयइ. Metre here does not require the nazal in कलुणं of J). मयच्छी–मृगाक्षी (मयस्स अच्छीइं इव अच्छीइं जीए सा) fawn-eyed one.

31. नम्मयं—The Narmadā (for another description of the Narmada cf. Pc. 10 29–32). सुविच्छिण्ण-सुविस्तीर्णाम् very expansive *i.e.*, having a very wide and expansive bed. चक्काय°–चक्काय < चक्रवाक (by syncope).

33. संखुभिय°—संखुभिएहिं मयरकच्छवमच्छेहिं समुच्छलिया

विलुलिया य आवत्ता जीए. सखुभिय < * संक्षुभित = संक्षुब्ध disturbed; मयर–मकर crocodile; (cf. Mar. मगर); कच्छव–कच्छप tortoise (Mar. कासव). मच्छ–मत्स्य fish. समुच्छलिया–समुच्छलिताः (आवर्त्ताः) forced up (by the violent movements of the aquatic animals). विलुलिया–विलुलिताः (आवर्त्ताः) agitated, stirred up (for the same reason). तरल°–तरलैर्हितो तरंगेहितो उब्भासिएहि (उद्भासितैः seen above *i.e.* rising above) जलहत्थीहि विमुक्का सिक्कारा जीए त नम्मय. जलहत्थि–जलहस्तिन् a water-monster resembling an elephant. सिक्कार–सीत्कार hissing sound (an onomatopoetic word). दोण्णि—द्वौ *i.e.* रामलक्ष्मणौ.

34. समुत्तिण्णा—समुत्तीर्णाः (*i.e.* °र्णौ) crossed. विज्झाडवि–विन्ध्याटवी–a forest in the विंध्य ranges. घण°–घण thickly growing. सावय–श्वापद wild animals. आइण्ण–आकीर्ण crowded with, full of.

35. वारिज्जन्ता—वार्यमाणाः (*i.e.* °णौ) Pres. parti. pass causal of वृ to keep back, ward off). गोव°–गोव–गोप cowherd. पहिअ–पथिक wayfarer. किंचुद्देसं–किंचि + उद्देसं (note the संधि). वइक्कंता–व्यतिक्रान्ता (*i e.*° न्तौ) traversed.

36. जणयतणया—सीता the daughter of Janaka. The superstition referred to in this verse and the following seems to be that if a crow parching on a कटुक tree to one's left begins to caw, it is an indication of an impending quarrel or struggle, and that if it caws parched on a क्षीर tree it portends success or victory in the near future. वामदिसावट्ठिओ–to be taken also with खीररुक्खे below. रिट्ठ–[दे] a crow (cf. DNm 7.6; PLN 67). It is commonly listed as a Deśi word though in fact it can be traced to रिष्ट a bad omen (MW) hence undesirable, ominous. निव्वेएइ–

निवेदयति portends, foreshadows. The कलह that is said to be foreshadowed here has a reference to the fight of राम and लक्ष्मण with the काकोनद म्लेच्छs led by रुद्रभूति.

37. वाहर–वि + आ + हर to cry aloud, caw. परिकहेइ = निवेएइ above. महानिमित्त may be either science of omens or some work dealing with the omens and their interpretations. From Pc. 17.107ff, it appears that महानिमित्त refers to Astrology also. For the idea in the first line of this verse cf. खीरद्दुमम्मि य वासइ वामत्थो वायसो चलियपक्खो। वरभेरिसंखसद्दो सिद्धी सिग्घं पयासेन्ति Pc. 54.31.

38. थोवंतरं–स्तोकान्तरं (The reading of A and C थेवंतरं means the same). मसिवण्णं–मषिवर्णं black like ink.

39. मेच्छाण समावडिया—राम and लक्ष्मण rushed against the म्लेच्छs. तह–जह so-that. भग्गा–भग्नाः were defeated, put to flight. अणारिया–अनार्याः the aborigines (graphically described in Pc. 27.32 f).

40. सो–*i.e.* the म्लेच्छ chief, रुद्रभूति. उवट्ठिओ–उपस्थितः.

41. कागोणंद–is the name of the tribe of the म्लेच्छs referred to here. Ravisena in this context gives काकोनंद as the name of these म्लेच्छs. (भन्जति of J is an obvious misprint.) भज्जन्ति pass. भञ्ज. सयलपत्थिवेनु–Loc. for Instr.

42. उत्थरन्त–उत्स्तृण्वन् or उत्स्तृणत् or उत्सरत्–spreading up, pouring in. पाउसे व्व घणवद्द–as a multitude of clouds spreads about in the sky. वद्द probably < वृंद (see II.VIII. 1.53 and 2.79 which treat वंद्र as a तत्सम word where as an exception र् is retained). रुट्ठ–रुष्ट angry, wrath. वलइय–वलयितं bent (a denominative from वलय a ring. Cp. पयाहिणेउ (प्रदक्षिणयितु) from पयाहिणा (प्रदक्षिणा).

43. अप्फालियं–आस्फालितं–twanged. सरोसं *adv.* modifying अप्फालिय. जेण–whereby.

44. समत–संभ्रात confused, nonplussed. सयपडंत°–सय in this cpd seems to be *the denazalised word* सयं = स्वयं (*adv.* meaning naturally, of itself, automatically). The idea is that the soldiers of रुद्रभूति were frightened at the violent attack of लक्ष्मण, so much so that their weapons dropped down automatically, and they took to their heels. The *v.l.* of B means much the same, with the difference that instead of the weapons dropping down automatically, the soldiers dropped them down. मिच्छसामन्तो is मिच्छो सामंतो (a कर्मधारय) *i.e* रुद्रभूति who was another vassal of king सिंहोदर. रुद्रभूति was the son of a Brahmin of कौशाम्बी named वैश्वानर (and his wife प्रतिसंध्या as Ravisena tells us: cf. RPp 34.78).

45. कोसबीए-कोसबी-कौशाम्बी was the capital of the वत्स country in ancient India. It is said to have been founded by कुशब, son of कुश (cf. Rāmāyaṇa, Bālakāṇḍa, 32.6). It is identified with modern Kosam, a village on the Jumna, 30 miles SW of Allahabad Fa Hian, the Chinese traveller locates it 13 yojanas NW of the Deer Park (Modern Sāranath near Benares). वेसाणल is properly वेसानर as shown by A and C., and वेसानर in Sk. वैश्वानर which is a name of Agni. Here it is the proper name of the Brahmin.पइभत्ता–पतिभक्ता meaning devoted to her husband. Loyal Raviṣeṇa has प्रतिसध्या as the name of het mother in the same context (cf RPp. 34.78) तीए कुच्छिमभूओ is a सापेक्ष cpd for तत्कुच्छि°.

46. बालपभूईए is the same as Sk. बाल्यात् प्रभृति, since childhood (बाल here being equal to बाल्य). Note this peculiar formation in which the ablative termination is shifted from बाल to पभूइ (पभूइ being an *adv.* here cannot have any case suffix, and बाल in this idiom is usually put in the ablative case). The reading of B बालप्पभुई अ = बाल्य-प्रभृति च improves this solecism a little—सूलाए निरोविओ—शूलाया निरोपित: *i.e.* आरोपित: (as the usual idiom would have it) was fixed on a stake, impaled. सूला—शूला (f. MW) a stake for impaling criminals. भेत्तु—(*inf.* of भिद्) in order to rend asunder, to break.

47. तहि संतो—तत्र सन् being there *i.e.* on the stake or on the execution ground. विमोइओ—विमोचित: was set free (p.p.p. caus. वि + मुच् to release).

48. एत्तियम्मि काले—एतावति काले standing here for एतावंतं कालं meaning 'upto this time.' दिट्ठिगोयर—दृष्टिगोचर range of sight असमत्था etc. *i.e.*, they were unable to hold their own before me in battles.

49. निराणुकपो—निरनुकप: (note the irregular lengthening of अ in अणुकपा in this cpd : cf. निरागार for निरगार etc). लहु—लघु quickly.

50. किवालु—कृपालु—kind, (किवा < कृपा cf. Mar. कीव). जइ करेह ....मोएहि.....Note here the discord of number (करेह, being Imp. 2nd pers. pl. and मोएहि sing.). The Ms B improves the text of J by removing the discord of number.

51. परं संमाण कुणइ—does him great honour. से Gen. sing. तद् masc.

52. पउमसयासं—पद्मसकाशं near Rāma. पुणो पुणो पससतो–praising again and again (of course Pauma, understood). Supply an इति after the 2nd line: which means: 'ज (that) अहय (I, वालिखिल्ल) वंधणाओ मुक्को (am released from the thraldom of the म्लेच्छs), (तं खलु) तुम्ह (रामलक्खणाण) पसाएणं (जेव्व)

53. इट्ठयणसमागम लहुसु—राम says to वालिखिल्य that ere long he would meet his dear ones; and that he would understand what he (राम) means to say when he would set out for his capital. The reading of A, B and C is preferable to the present one as it makes a clear sense.

54. चलिओ etc.—see the trans. Or more naturally the verse may be thus construed—(तओ) पणइ काऊण वालिखिल्लो चलिओ पउमो य मेच्छाहिवई रुद्दभूई (=मेच्छाहिवइं रुद्दभूइ) धम्मे ठविय पहेणं वच्चइ.

55. कूववद्द—the capital of the कूववद्द country where Rāma and Lakṣmaṇa are sojourning at present *en route* to Daṇḍakāraṇya उग्घुट्ठ–उद्घुष्ट shouted out (Pc. 33 148) बदिजण°–बदि–bard; जयसद्द–the cry of victory

56. चिरविप्प°—चिरेण विप्पओगेण दुहिया afflicted by a long separation (from her father) दुहिय < *vedic* दुधित meaning, troubled, perplexed, hence afflicted (fr. √दुध् IP). Usually दुहिय is derived from दुःखित (> दुक्खित > *दुखित) on the analogy of सुहिय < सुखित. उत्तमगे परिचुंबिया–उत्तमागे परिचुंबिता *i.e.* was kissed by her father, on the forehead. धूया–daughter, Sk. दुहितृ–(cf. *Zend: dughter*) = दुहिता. Can धूया be derived from दुहिता in the following way?:—दुहिता > *दुहुता (by vowel attraction as in उच्छु < इक्षु) > *द् + हुता *i.e.* *धुता (by loss of vowel, here उ) > धूया.

57. पुलइएम्‌ अंगेसु—Loc. for Instr. सणेहं–स + णेहं = सस्नेह *adv.* affectionately. सनायरा—स + नायरा = स + नागराः (नागर a citizen).

58. आहरण°—Loc. for Instr.

59. पयट्टो—प्रवृत्तः started, set out. सुहं रमइ–*i e.* passed his time happily. (सुहं–*adv.*). धीर–wise man. विचेट्ठिय–विचेष्टित–demeanour. विमल–spotless (punningly referring to the author), *l.* 4 may be interpreted variously :—

(1) ससंका = स–शंकाः full of awe; पउम–पद्म *i.e.* राम. The idea here is that many other non-Jain kings like सिंहोदर and रुद्रभूति who had been hostile to Rāma (and Lakṣmaṇa) and their partisans, now were struck with awe (सशंकाः) at hearing his valourous deeds and became his constant admirers (Cp. Raviṣeṇa सिंहोदरोऽपि प्रतिपन्नपारः स्नेहं ससन्मानमलचसार ॥ RPp 34.105 ed.)

(2) The words ससंका and पउम, we suspect, contain a pun : ससंका = शशांकाः. (moons *ref.* kings like सिंहोदर and others) and पउम = पद्म (lotus *ref* Rāma). The idea in this case then would be as follows :—

Ordinarily lotuses (पद्मानि—here not necessarily day lotuses) are delighted and bloom forth at the rise of the moon. Here the moons in the form of सिंहोदर etc. are said to have given delight to the single lotus *i.e.* Rāma, by their obedience to and admiration for Rāma In this interpretation, however, the usual poetic convention of *one* moon causing to bloom *many* lotuses appears to be inverted in that the present passage would represent *many* moons as delighting *one* lotus

Canto 35

The Narrative of Kapila

Crossing the Narmadā and the Vindhya, Rāma and party now get to अरुणग्राम a village situated in the territory through which runs the Tapti.

1. पाविया < *प्राविताः < प्राप्ता. reached, came to. तावी–तापी the river Tapti.

2. वच्चन्ताणुद्देसो etc. = वच्चताण + उद्देसो etc. जाओ–जातः became *i.e.*—they found themselves in a waterless forest. अइगाढं–अतिगाढं (*adv.*) very much, excessively. तण्ह समुव्वह्-तृष्णा समुद्वह् to feel or become thirsty.

3. वि is used here as an expletive. सूसइ—शुष्यति dries, gets dry, is parched. तणू—तनुः m and f. or sometimes तनू f. here used in the neuter gender; the normal form again of तणू should be तणु, which is here denazalised and has its *final vowel lengthened, evidently for the sake of metre.* समाणेह—*pluralis majestis* (Imp. 2nd pers. pl.)

4. हत्याव°–हत्येण अवलंबिओ करो जीए *i.e.* who was supported (held) by hand by Rāma. पियसु—Imp. 2nd pers. sing. of पा (पिय < पिब्) to drink.

5. एव = एवं. सणियं सणियं–शनैः शनैः slowly and gradually (सणियं *adv.* may be derived from *शनिकं probably from *शनि or शन both meaning slow moving (Ref. MW under शन and शनि). कविल–कपिल was a Brahmin who maintained a perpetual sacred fire in his family (आहियग्गि-आहिताग्नि), a sacrificer : (dissolve आहिओ अग्गी जेणं सो आहियग्गी or अग्गि-आहिओ, analogous to the Sanskrit compound अग्न्याहित in addition to आहिताग्नि). We

against the metre of this stanza. कक्कडच्छीओ—कर्कराक्षिकः hard-eyed *i.e.* hideous-eyed (कक्कड < कर्कर with a change of-र्-to-ड्-; कर्कर hard, harsh). कडच्छीओ, J's probable emendation would be कटाक्षित: *i.e.* leered at by people (MW).

8. ते & सनिविट्ठा acc. pl. वभणी acc. sg. for usual बंभणि.

9. पहरेणु° read पहरेणुमइलचलणा मइल = मलिन dusty, soiled (see H. VIII. 2.138). Insert in the *translation, the* translation of this cpd, ' with your feet soiled by the dust of the road.' उवहणह—Imp. 2nd pass. pl. उव + हण to spoil, defile, render impure. निप्फिडह—Imp 2nd pl नि (निस्) + फिड (स्फिट्) to get out.

10. *दुव्वयण°—दुव्वयणाइं जेव्व अग्गिणो निवहो. रण्णं व etc.* a meagre simile-(व and जहा in this simile are tantalogous).

11. Construe : जत्थ हरिणेसु (*i.e.* हरिणेहिं) समयं सच्छदो (वट्टइ, अत्थि), जहिं य, सामिय, एरिसाणि दुवयणाइं न सुव्वति, (तत्थ) अडवीसु वासो वर. सच्छदो—स्वच्छद free will, choice or freedom of movement and action. सुव्वति = श्रूयन्ते (passive from सु, सुण (सुव्व and sometimes सुम्म being the passive base of the *root*). दुवयाणाइं = दुवयणाइ *abusive, harsh words* (दुवयण = दु (दुर्) + वयण (वचन) or दुवयण may be analogous to सुवयण).

12. वडुओ—वटुक. *lit.* a boy, a bad boy or a stupid fellow, a blockhead (cp. चाणक्यवटुक in the Mudrārākṣasa). भणइ—obj. being Rāma and party.

13. फरुस—परुष harsh (due to aspiration, cp. H.VIII. 1.232). अहोमुह *either adj.* to विप्प (cp the reading of B here) *or adv.* to भामई. भामई = भामइ (*lengthening of* इ, for metre) = भ्रामयति caus. of भ्रम्.

14. मणिओ subj. लक्खणो. जुत्तं–युक्तं proper. मेल्लेहि Imp. 2nd sing. मेल्ल which has been taken to be a Deśi substitute for मुच्; see H. VIII. 4.91; cp. Guj. मेळवुं to leave, let go). पात्तं अयसस्स आमूलं is a good saying. आमूल means simply मूलं (आ being prefixed to मूलं for the sake of metre; the word आमूल is often used by Vimalasūri in the Pc.).

15. समणा—श्रमणा. ascetics *i.e.*, those who exert themselves in spiritual matter (cf. हरिभद्र's gloss on stz. 43 of भद्रबाहु's निर्युक्ति on the दशवैकालिकसूत्र.—श्राम्यतीति श्रमणः; श्राम्यतीति तपस्यतीति–प्रव्रज्यादिवसादारभ्य सकलसावद्ययोगविरतो गुरूपदेशाद् अनशनादि यथाशक्त्या आप्राणोपरमात् तपश्चरतीति—, उक्तं च

य: समः सर्वभूतेषु त्रसेसु स्थावरेषु च ।
तपश्चरति शुद्धात्मा श्रमणोऽसौ प्रकीर्तितः ॥

गोपसु°—J's text printed separately as गो पसु इत्थी has been properly given here together as one compound (*viz.* a द्वंद्व). इत्थी < *इस्त्री (by prothesis) for स्त्री. H. VIII.2.130 Urdu *istre* and *istire*, Sindhi and Singhalese *istre* are connected with this word. वुड्ढ—वृद्ध (cp. Hindi बुड्ढा).

16. निग्गओ—Note the discrepancy between निग्गओ (sing.) and सोमित्ती राहवो etc. (which should properly expect the plural निग्गया corrsponding well with वच्चति. निग्गया, the *variant* of B therefore is preferable here).

17. कूल—bank. गिरनई–a mountain river. अरण्णवासमि निवसामि = (*i*) अरण्णंमि निवमामि (वास in अरण्ण° being obviously redundant as निवसामि already includes the sense of वास 'residence'); *or* (*ii*) अरण्णवासमि = अरण्यपार्श्वे in the vicinity of a forest; (*iii*) with the reading of B, the first line would mean "I would rather court death on the

banks of mountain rivers while living in a forest, etc " वरं—न य (also वर—न or वरं—न उण) is an idiom meaning 'rather–than" (for the idea in this verse compare, वरं पर्वतदुर्गेषु भ्रांतं वनचरैः सह। न मूर्खजनसंपर्कः सुरेंद्रभवनेष्वपि॥ भर्तृहरि, नीतिशतक).

18. घणकाल—the rainy season. गज्जियाइ°–गज्जिय + आइ + सद्द + आल (आइ–आदि etc. referring to the croaking of frogs, cries of peacocks, etc. which are heard at the advent of the rains. आल is a possessive (मत्वर्थ) suffix equal to Sk. वत्. चचल°—छडा (छटा) flash, streak (of lightning.) छडाल—cp. सद्दाल.

19. अघारिय < अघआरिय < अघकारित (by syncope). रविकिरण°—The order of the members of this cpd should rather be ववगयरविकिरणालोय i.e., ववगओ (disappeared) रविणो किरणाणं आलोओ (light or sight) जम्मि तं (गयणं). वरिसंतेण —वर्षता (मेघेन to be supplied) पलोट्टा—पर्यस्ता (H. VIII. 4 200) tossed about, flooded (cp Pc. 22.33; पलोट्ट < *प्रलोटित; can we connect पलोट्ट with प्रलुठित meaning rolling, heaving, tossing (like an ocean)? जह indicates an उत्प्रेक्षा (which is a फलोत्प्रेक्षा in the present case). पुहई < *पृथवी < पृथिवी or पृथ्वी भरिय°—i.e., भरियाइं कूवा सराइं च जोए. भरिय < *भरित < भृत (p p.p. भर < भृ to fill).

20. तिम्ममाणा—ति(ती)म्यमाना: pre. parti. of √ति (ती) म् 4th cl. to become wet (MW) णिग्गोह (or sometimes नग्गोह) < न्यग्रोध a banyan tree (so-called because it (i.e., its shoots) grows (रोहति) down (न्यक्) as it were; the word must have been first *न्यग्रोह cf. *निदाह > निदाघ). विउल–vast, expansive. घण°–वियड < विकट probably, itself a

Prakritisation of) विकृत huge, of an unusual size. नज्जइ etc. -is an उत्प्रेक्षा meaning that the big bunyan tree, owing to its vast growth and ample shade resembled a spacious mansion.

21. सो should be here वाक्यालङ्कारे (like से), as there is no antecedent to it (सो = तत: in its place would have been better in the present context). दुमाहिवई–द्रुमाधिपति *i.e.*, the genius of the tree. इभकण्ण–इभकर्ण is his name. स्वामियं–स्वामिकं *ref.* the विनायक named पूतन in the next verse. गन्तुं—गत्वा. परित्त (*n*) परित्रं protection (fr. परि + त्रै. The Pali word is the same). अहयं गिहाउ उव्वासिओ–इभकर्ण means to complain to पूतन that he had to leave his house (*viz.*, the bunyan tree) in view of the great personalities of राम and party that had taken shelter under the bunyan tree. It is a wellknown belief that men and gods of lesser greatness cannot reside together with personalities of superior merit and prowess).

22. अवहिविसएण नाउं (cf. Pc. 21.6) अवहिविसय is अवधिविषय *i.e.*, अवधिज्ञान. The word may be explained as अवधि. (मर्यादा) यस्य विषयस्य तद् अवधिविषय *i.e.*, अवधिज्ञानं. अवधिज्ञान *lit.* Supernatural knowledge of limits (अवधि) *i.e.*, of limited or circumscribe objects, as constrasted with the केवलज्ञान (absolute knowledge) which is unconditioned in every possible respect. It is the third of the five kinds of knowledge according to the Jains. अवधिज्ञान would stand between ordinary human knowledge (which is much too narrow in its extent) and the केवलज्ञान (for a delailed note on अवधिज्ञान, read Dr. P. L. Vaidya's note on उवसागदसाओ, section 74). नाउं–ज्ञात्वा. इलहर°–According

to Jain mythology there are sixty-three great men (शलाकापुरुषs) classified as under:—

(I) 24 तीर्थंकरs, (II) 12 चक्रवर्तिन्s, (III) 9 वासुदेवs, or नारायणs (IV) 9 बलदेवs, (or हलधरs) and (V) 9 प्रतिवासुदेवs (or प्रतिनारायणs) लक्ष्मण, राम (पद्म) and रावण are respectively the 8th नारायण, बलदेव and प्रतिनारायण (vide Outlines of Jainism by J. L. Jaini, p. 126).

तुरियवेगा—should be taken as ablative sing. त्वरितवेगात् = °वेगेन (the reading of A B *viz.* तुरियवेगो 'of great speed' is better and more precise than तुरियवेगा), विणायग-विनायक a class of divine beings or यक्षs (Dr. Ghatge suggests that 'विनायक' is the same as विद्याधर derived from वि (sky) नायक (lord, master). पूयण is पूतन the name of the विनायक (cf Raviṣeṇa, अथेश्वरस्य यक्षाणा...पूतनसंज्ञकः, RPp. 35.43).

23. Construe—ताण (*i.e.*, रामलक्खणाण) पभावेण (due to their supernatural prowess) (ताण) वच्छलेण (य); तेण (*i.e.*, विणायगेण पूयणेण) तहिं (पुरा) नयरी etc. निम्मिया.

24. तत्थेव *i.e.*, Under the bunyan tree (as they believed), but *really* in the mansion created by पूतन). पाहाउय°—पाहाउय < *प्राभातृक fr *प्रभातृ = प्रभात dawn. Psm equates पाहाउय safely with पाभाइय = प्राभातिव, pertaining to the dawn तूलीं°—तूलीसु निसण्णाइ अगाइ जेसि ते; तूली cotton mattress; निसण्ण resting. The idea in this stanza is that Rāma and party slept under the bunyan tree in the forest but to their surprise, found themselves, next dawn, resting on cosy beds in a mansion in the midst of a city.

25. देहुवगरण°—देह + उवगरण materials of bodily comforts. (cf. Pc. 72.2 etc.) धणयपुरि-धनदपुरी *i.e.*, Alakā, the magnificent city of Kubera, the god of wealth. पच्चक्खा—प्रत्यक्षा, actual.

26. रामस्स *i.e.*, रामस्स कए or रामस्स = रामाय for the sake of राम. जेणं—तेणं because—therefore.

27. तो भणइ गणाहिवई—Note that the story of Padma was first narrated on earth by महावीर and that thereafter इंद्रभूति narrated it to king श्रेणिक of मगध. गणाहिवई—गणाधिपति is इंद्रभूति गौतम the seniormost of the eleven disciples of महावीर. (गण means an assemblage of monks, and गणधर its head, hence a pontiff). सेणिय—श्रेणिक king of ancient मगध identified with king बिंबिसार. सूरुग्गमे—सूर + उग्गमे—at sunrise. पयट्टो = प्रवृत्तः set out. दब्भयहत्थो—दर्भहस्तः or better still, दर्भद-हस्त (following Raviṣeṇa Pp. 35.54..दात्रहस्त) दर्भद (fr. दर्भ + $\sqrt{}$दा 2 cl P to cut) means the same as Sk. दात्र a sickle, cythe अरण्णमि means अरण्ण here. *i.e.*, Loc. for Accu.

28. घरा°—घर + आपण (shops, market) + समिद्धा. तलाय—तडाग lake, pond.

29. पुण्णाणु°—पुण्ण (पुण्य) + अणुभाव (अनुभाव, greatness, prowess). For the idea in this verse cf....शेषैः पुण्यैर्हृतमिव दिव.कान्तिमत् खण्डमेकं । पूर्वमेघ, ३०.

30. होज्ज potential 3rd pers. sing. हु to be सुविणो (also मिमिणो, सुविणो and सिविणो) = स्वप्न dream. माया—jugglary, magic. पउत्ता—प्रयुक्ता employed. पित्ताहिय चक्खु—The eye that is affected by bile, one of the three humours in a body (the other two being कफ and वात). [illegible]

have attained Omniscience (केवलज्ञान) but have not yet discarded the last vestments of human body. विवरीअ–विपरीत *i. e.*, जो अरहंताणं विशुद्धभावेण नमोक्कारं न कुणइ सो.

38. जिणधम्म°–जिणधम्मे उज्जय मणं जस्स सो, उज्जय-उद्यतं bent on. पूइज्जइ–पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं थुइं पउंजतो–थुइं पउंज an idiom meaning to praise (थुइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (*or* साहू may be, as usual, taken *for* साहुं). अरहन्तदेसिय–preached (देसिय < *देशित < दिष्ट) by the अर्हत्s. समणो वि *i.e.*, one of the Śramaṇas in the temple (*or* the Śramaṇa whom Kapila asked about the अरहन्तदेसिय धम्म). अणुन्नया°–अनुज्ञयाणं आमूल. आमूलं = मूल as in पाव भयसस्स आमूलं Pc. 35. 14 above (for a similar compound see Pc. 63.62 बहुविहरोयामूलं etc.).

41. दियवरो–द्विजवरः. गिहत्थमणुचिण्ण° = गिहत्थाणुचिण्णं (म being inserted for the sake of euphony). अणुचिण्ण < अनुचीर्ण practised, observed as a vow (चीर्ण from the root चर्).

42. असणाइय–अशनायित hungry (*lit.* one tormented by hunger (अशनाया). तिसिअ–तृषित (ppp of तिस < तृष् 4 p. to be thirsty) साहव-Vocative of साहव an irregular base of साहु, see note on Pc. 23. 30 above).

43. एव–एवं (cf. Guj. एम). परिओग°—the order of the members of the cpd. should be अनियाट्ठियपरिओगो

44. पहिट्ठ–प्रहृष्ट delighted. अदिट्ठपुव्व–पुव्व अदिट्ठं. सुय < *सुत p p p. सु < श्रु to hear. गुरुधम्म°–गुरुणो धम्मस्स सव्वस्सं (essence, all-in-all).

(पित्ताहित) may thus mean jaundiced. (The usual idiom would have पित्ताहय = पित्ताहतं cf. पश्यति पित्तोपहत-शशिशुभ्रं शंखमपि पीतम्). व in this stz. is = वा, or.

31. महिलिया = महिला + इया (= Sk इका, इक being a स्वार्थे suffix). एस पुरी = एसा पुरी (एसा being shortened *to* एस for the sake of metre).

33. जहिच्छिय—जहा + इच्छियं (< *इच्छितं = इष्टं) as much as desired. पडिभण to reply to. तद्दरिसणो°—दरिसण < दर्शन (by स्वरभक्ति).

34. सुनामा is the proper name of the यक्षिणी. (Ms. A and B read the name as सुजामा (सुयामा), we cannot say if there is an orthographical confusion between ज of A and B and न of J. Ravisena's 'सुमाया' seems to be a more natural name) पेच्छसी-metrical lengthening of पेच्छसि.

35. सीह < सिंह the loss of the nazal of सिं is compensated duly by the lengthening of the short इ in it). वेयाल°—वेयाला विय विहीसिएरिं पुरिसेहिं. विहीसिय < *विभीषिक < विभीषक (frightening, terrifying)—due to vowel attraction as in उच्छु < इक्षु etc.. वेयाल-वेताल goblin. रक्खिज्जते-रक्ष्यन्ते the usual Pk. form being रक्खिज्जन्ति as is properly shown by Ms B) तिण्णि दारा-त्रीणि द्वाराणि the three doors *i.e.*, to the North, the West and the South.

36. धय°—धएहिं पडायाहि च कया सोहा जस्स तं; धय-ध्वज a banner, पडाया-पताका flag

37. अरहत—अर्हत् venerable Jain prophet, the word is *really the pre. parti. of the root* अर्ह् *to deserve* (*worship* and respect) but variously and fancifully explained by Jain commentators. The अर्हत्s are embodied souls that

have attained Omniscience (केवलज्ञान) but have not yet discarded the last vestments of human body. विवरीअ–विपरीत *i. e.*, जो अरहताणं विसुद्धभावेणं नमोक्कार न कुणइ सो.

38. जिणवम्मु°—जिणधम्मे उज्जयं मणं जस्स सो, उज्जय–उद्यतं bent on. पूइज्जइ–पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं थुइं पउंजतो–थुइं पउंज an idiom meaning to praise (थुइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (*or* साहू may be, as usual, taken for साहुं). अरहंतदेसिय–preached (देसिय < *देशित < दिष्ट) by the अर्हंत्s. समणो वि *i.e.*, one of the Śramaṇas in the temple (*or* the Śramaṇa whom Kapila asked about the अरहंतदेसिय धम्म). अणुव्वया°–अणुव्वयाणं आमूल. आमूल = मूल as in पावं अयसस्स आमूलं Pc. 35.14 above (for a similar compound see Pc. 63.62 बहुविहरोयामूलं etc.).

41. दियवरो—द्विजवरः. गिहत्थमणुचिण्ण° = गिहत्थाणुचिण्णं (म being inserted for the sake of euphony). अणुचिण्ण < अनुचीर्णं practised, observed as a vow (चीर्णं from the root चर्).

42. असणाइय—अशनायित hungry (*lit.* one tormented by hunger (अशनाया). तिसिअ–तृषित (ppp of तिस < तृष् 4 p. to be thirsty) साहव–Vocative of साहव an irregular base of साहु, see note on Pc. 23. 30 above).

43. एव—एव (cf. Guj. एम). परिओस°—the order of the members of the cpd. should be जणियहियपरिओसो.

44. पहिट्ठ—प्रहृष्ट delighted. अदिट्ठपुव्वं—पुव्व अदिट्ठ. सुयं < श्रुत p p p. सु < श्रु to hear. गुरुधम्म°–गुरुणो धम्मस्स सव्वस्सं (essense, all-in-all).

45. समिहाहेउं—*adv.* समिघाहेतुं usually in Sk. समिवाहेतोः पुरी-*i.e.*, रामपुरी.

46. परिपुच्छिया°—पुच्छिय < *पृच्छित < पृष्ट ppp पृच्छ् < प्रच्छ् to ask. सावय-श्रावक a Jain lay-devotee. किलाण°-किल + अणंतयं (किल, so they say—).

47. सनियासे—संनिकाशे in the vicinity of *i.e.*, from दुल्लहलंभो-दुर्लभलंभः a rare acquisition (लंभ m. from the root लभ् to obtain, find).

48. सुसम्मा—सुशर्मा the name of the wife of Kapila (सुसामा of B is the same as सुसम्मा while सुसोमा of A and C would be a different name सुसौम्या or सुसोमा). तुमे-त्वया cp Guj. तमे) गहिओ-accepted, adopted, same as पडिवन्न-प्रतिपन्न.

49. फासुयदाणं—प्रासुकदान pure gifts (प्रासुक, प्रगताः असवः जीवा. यस्मात् तत्). The loss of र in प्र is compensated by the aspiration of प to फ) सयकालं-either fr. सततकालं (by syncope or fr. सदाकाल (by shortening of the long vowel in दा). सयकालं means always, at all times. नमंसियव्वो-pot. part. of नमंस-नमस्य् to pay homage to. पयत्तेणं-प्रयत्नेन-zealously (*lit.* with effort).

50. भुंज to enjoy (Sk. भुज् 7 Atm.). सोक्खं < सौख्यं. °कुरव-°कुरु (cf. साहव, गुरव above). उत्तरकुरु—It is a region which according to Jain cosmography, lies between the mountains गंधमादन and माल्यवान् to the North of the Mt. मेरु (or मंदर) which is the centre (नाभि) of the जंबूद्वीप Along with the देवकुरु[a] etc. it is said to be a भोगभूमि *i.e.* a region of eternal beatitude. (For a graphic descriptio: of the भोगभूमिs read Pc. 102.111-126). लभिहिसि—Fut

2nd pers. sing. लम् to obtain. निव्वाण—निर्वाण or मोक्ष is the stage of absolute freedom from the cycle of births and deaths of a जीव (individual) and connotes final emancipation from the mundane matter (संसार) and union with perfect calm and eternal happiness of the highest order. अणुत्तर ठाण—the highest (अणुत्तर *lit.* than that which nothing higher exists) state (ठाण–स्थान).

51. मागारधम्म°—See note on Pc 33.52 above. बमणी = बंभणि. पउमदलच्छी—Voc. of पउमदलच्छी (पउमस्स दलाइं विय अच्छीइ जीए) *ref.* to the wife of Kapila. The reading of B would be an *adj.* to पउमं. Our reading is corroborated by Ravisena 35.124 f.

52. विप्पमुक्क—devoid of (*i. e.* रहित). निरुत्तं—*indeclinable* meaning, without any doubt. निरुत्त is said to be a Deśi word, but it can be derived safely from निरुत्तं = निर्गतम् उक्तात् (वचनात्). निर and निरत्तउ = निश्चितं (H Kumārpāla-carita, 8.15, 17 and 75).

53. बमणी=बंभणि as in st. 51 above. करंडय—करंडक basket.

54. फडा°—should be विमालफडिल्ले (Acc. pl. इल्ल a possessive suffix). दाढा°—should be विगरालदाढाबीहणए. विगराल–विकराल (cf. Mar. विक्राळ) fierce. दाढा–दंष्ट्रा jaws. (see Woolner § 65 for this word). बीहणअ–भीषणक hideous, frightful (the Sk. root भी is substituted in Pk. by भा and बीह्–ref. H. VIII. 4. 53).

55. महानमोक्कार is the great salutation to the five Dignitaries; see:—

> इनमो अरहंताण सिद्धाण नमो सिय उवज्झायं।
> आयरियउवज्झाए नमो सव्वसाहूण (Pc.86.63)

56. लोगधम्म—the profane religion. अहिय-अहितं unwholesome. जिण°-जिण + सासण (शासन Law, Religion) + उज्जय. सपइत्तीए etc.–this means संपइ वट्टंताण, अतीए (भूयाण) भविस्साणं जिणाणं च नमो–' Bow be to the Jinas, past, present and those that are yet to be.' According to Jain mythology 24 तीर्थंकरs (or जिनs) are born in each of the three ages *viz*, the past, the present and the future (*Ref.* 'Indian Sect. of the Jains' p. 61, by Dr. Buhler).

57. It is necessary to omit तहा or महा (in महा°) for the sake of metre. The reading of A seems to be genuine in view of Pc. 102.111 · पंचसु पंचसु पचसु भरहेरवएसु तह विदेहेसु। भणियाउ कम्मभूमी तीस पुण भोगभूमीओ ॥ The stanza makes a reference to the fifteen कर्मभूमिs (or the regions of activity) so called because तीर्थंकरs take their birth, proclaim धर्म and are beatified there. In contrast to these fifteen कर्मभूमिs, the देवकुरुs, the उत्तरकुरुs, etc. are called भोगभूमिs (or अकर्मभूमिs)° cf. तत्त्वार्थसूत्र III. 16, भरतैरावतविदेहा-कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्य

58. विहीसिया—विभीषिका a terrific sight. वोलेउ–Abso. of वोल which is given as an आदेश for गम (See. H. VIII. 4.162). रामपुरी–°रिं°

59. अब्भतर–अभ्यतर interior (cf Hindi भीतर) दावेन्तो–pr. parti caus दृश् to See (cf. H. VIII. 4. 32 cf. Dialectical Mar दावणे). आलोवइ < *आलोकति = आलोकयति saw (note the वश्रुति here).

60. सुमरिओ < स्मृत (due to *anaptixis*). सुमरियं would have improved the syntax here. कक्कस–कर्कश harsh तइया < *तदिका < तदा मे = मया (cp. Guj. में.) सत्तो < शप्तः abused (शप् आक्रोशे).

61. तुरिओ rather has the force of तुरियं here. मोत्तूणं वंभणी—(वंभणी = वंभणि). Kapila seems to be one of those who say आत्मानं सततं रक्षेद् दारैरपि धनैरपि! पलायंतो–पलायमान fleeing. सद्दाविअ—शब्दापित or शब्दायित (p.p.p. of शब्दायय् or शब्दायय् denominative from शब्द) called, addressed.

62. वाहरिओ < *व्याहरित. < व्याहृत. meaning the same as सद्दाविअ above. नियत्तो–निवृत्तः returned. सत्थि कर–स्वस्ति कृ to hail, saying with folded hands, 'स्वस्ति भवद्भ्यः' or the like. पुप्फंजली *either* acc. pl. or acc. sing. = पुप्फंजलिं.

64. पच्छन्नमहेसरो—some divinity *in cognito*. सि—असि.

65. Kapila in the following verses tries to explain away his past discourteous behaviour to them by referring to similar cases of the past where even great personages like सनत्कुमार were subjected to insulting treatment by the people as their identity was not known to them. परिहवठाण—abode (*i.e.*, target) of insult (परिहव). लोए ठिई एसा—such is the way of the world.

66. अत्थविहूणो—अर्थेण विहूणो bereft of, destitute of wealth. विहूण = विहीण (by vocalic dissimilation) = विहीन ppp. वि + हा 3rd cl. to abandon). लहुओ—लघु-कः insignificant. For the idea in this verse cf. the oft-quoted Sanskrit verse.

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतिमान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ते ॥

67. This stanza is rather difficult of interpretation. We have offered a tentative translation of it, though we are not quite satisfied with it. Our translation is based on the following construction:—

जस्स (मणुस्सस्स) अहिंसा समुद्दिट्ठा, तस्स महत्थो (महो अत्थो) जसो य (होइ), धम्मो वि तस्स साहीणो होइ, अहिंसा वि समत्थो (समस्तः -entire) धम्मो (होइ). According to this, the author tries to emphasise the greatness of Ahimsā which alone constitutes religion in its true sense. Another interpretation of the stanza may be suggested as follows:—

In this case construe —(लोए) तस्स (ref. to the person described in the above stz.) जसो य महत्थो, धम्मो वि तस्स साहीणो होइ; सो वि (having the force of तु here) धम्मो समत्थो (समर्थ) जस्स (emend जत्थ) अहिंसा समुद्दिट्ठा. Meaning thereby, "Worldly fame is his great possession and धर्म is said to yield itself to him (obviously on account of his riches); *but* that religion is powerful which prominently preaches *ahimsa*.

The reading of B, however, considerably avoids the difficulty here. It would mean —And that wealth is commendable(पसत्थ–प्रशस्त) which is accompanied by (the observance of) the Law of the Householder. (Further) that is (real) religion where there is (preached) compassion and that is pure compassion which favours no *himsa* सा सुभणे (?)—Can it be साउम्भणा, असुभणा < * अशुभना not harmful fr शुभ् हिंसायाम्.

68. सणंकुमारो–the 4th of the 12 चक्रवर्तिन्s of Jain Mythology. समतभरहवई—समनभरतपति the lord of the entire भरत continent. समत (सम् + अत) is a तत्सम word (see MW) meaning entire, complete. Why Psм calls it an अपभ्रंश word is not clear. दरिसणट्ठे = दरिसणट्ठं–दर्शनार्थं. इहइं is metrical protraction of इह (cf. the reading इहयं of B).

भरह <*भरय = भरत one of the seven continents of the Jambu Dvīpa.

69. संवेग°—संवेगेण (disgust for the worldly existence) जणिया करुणा (compassion for beings) जस्स. गेण्हिउ—absol = गृहीत्वा पाविओ <*प्रापितः <प्राप्तः reached, got to.

70. पडिलाहिओ <*प्रतिलाभित <प्रतिलंभित served with alms (*lit.* made to receive alms). कयाइ—कयाचित् by a certain (lady). पडिया य etc. (Cf. Pc. 41.10). The poet here means to refer to the five miracles that take place on the auspicious occasion of the offering of pure alms to a person of spiritual eminence (here सनत्कुमार). Two of the five miracles are mentioned here (for the list of miracles see विवागसुय ed. Dr. P. L. Vaidya, para 206).

71. सुरनर°—सुरेहिं नरेहिं च महिया अच्चिया य. महिय respected अच्चिय adorned, worshipped. दढ°—दढ चरित्त जेसिं. चरित्त—holy life. विसय—विषय country.

72. फरुसाणि etc—supply वयणाणि. अविणय—अविनय immodesty. खमह—Imp. 2nd pl. खम <क्षम् to forgive, pardon.

73. संठावइ—संस्थापयति consoled, appeased. ससंभम—ससंभ्रमेण in agitation, emberrassment. The second line involves a metrical flow called यतिभंग occurring at सं). परिनिव्वुईं कुणइ = परिनिव्वुइ कुणइ (as is properly shown by Ms A and C) comforted.

74. कणय°—Loc. for Instr. साहम्मिओ—साधर्मिक co-religionist, a person belonging to the same faith as oneself. ण्हाउं—स्नात्वा. ण्हविओ <स्नपितः (p.p.p. caus. स्ना).

(6) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दोधक. This contains the फलश्रुति of listening to the account of कपिल. पयत्थ–narrative (पदार्थ). उववास°–उववास–उपवास fast. विहायं–Psm gives this word as an अपभ्रंश word meaning विहिय—विहित secured by *or* laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहिय. विमलंगो—See note on Pc. 33.148.

75. ताहे—तदा. The word is a locative adverb probably from *ताह < *तदह (a कर्मधारय of तद् and अहन्).

76. जण°—जणस्स विम्हओ जम्हा. महाभोग—great prosperity. धिइ कर—धृति कृ to find pleasure or satisfaction (MW), to feel at ease.

77. विहडिय°—(is कर्मधारय cpd.) विघटित + पतितं (cf. Mar. मोडके-तोडके).

78. कट्ठ—कष्ट—alas! निब्भच्छिया—निर्भर्त्सिता: rebuked, derided. अणज्जेण—correct to अलज्जेण. सल्ल—शल्य dart (सल्ल अवट्ठियं हियए—it rankles in my mind).

79. अट्ठारस°—is to be read as अट्ठारस य सहस्सा cf. Raviṣena RPp. 35.191 'अष्टादश सहस्राणि धेनूना etc' गेहिणी = गेहिणि. मोत्तं—मुक्त्वा relinquishing. नदवइ—नदपति The name of a monk (read by Ms A and C, as नदजइ—नदयति and given by Raviṣena as नदमति). Kapila got initiation (दीक्षा) from नदवइ

80. बारसविह तवो—Penance or austerities of twelve kinds. Six of these are said to be *interior or spiritual* (आतरतपः) *viz.* (1) प्रायश्चित्त confession and expiation (2) विनय reverence (3) वैयावृत्य service, to the ascetics etc. (4) स्वाध्याय study of scriptures (5) ध्यान meditation and (6) व्युत्सर्ग absolute indifference to body and its needs. The remaining six are called *exterior or bodily* austerities (बाह्यतपः) *viz.* (1) अनशन—fasting (2) ऊनोदरिका—partial fasting (3) वृत्तिसक्षेप—limiting the food that one eats, with respect to द्रव्य, क्षेत्र, काल and भाव (4) रसत्याग—abstention from certain foodstuffs such as sugar, butter, milk and molasses (5) कायक्लेश—self-mortification and

(6) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दीपक. This contains the फलश्रुति of listening to the account of कपिल. पयत्थ–narrative (पदार्थ). उववास°–उववास–उपवास fast. विहार्य–Psм gives this word as an अपभ्रंश word meaning विहिय—विहित secured by *or* laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहिय. विमलगो—See note on Pc. 33,148.